# ΜΙΣΘΟΣΚΟΠΙΑ.

# A PROSPECT OF Heavenly GLORY For the Comfort of Sion's *MOURNERS.*

By *Joseph Cooper* Minister of the Gospel.
Author of the *Domus Mosaica Clavis.*

*For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.* 2 Cor. 4. 17, 18.

Προσδοκία τῆς μισθαποδοσίας, νευροῖ τὴν ψυχὴν εἰς ἐργασίαν ἀγαθήν. Cyril. Hier. Catech. 18. p. 210.

Legant priùs & posteà despiciant, ne videantur non ex judicio, sed ex odii præsumptione ignorata damnare. *Hieron.*

Οὐ γὰρ ἀτελεῖς τὰς ἐλπίδας τοῖς ἀσκέσασι κατὰ τὸν λόγον τὸν γνωστικὸν κατασκευάζει· τελευτήσαντος γὰρ καὶ ζῶντος ἀνδρὸς ἀγαθοῦ οὐκ ἀπόλλυται ἐλπίς. Clem. Alex. 290.

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ΜΙΣΘΟΣΚΟΠΙΑ

TO THE

Honourable the LADY

# *Elizabeth Barnadiſton.*

AT the Deſire of the Authors Relations, I prefix your Ladyſhips Name to a Treatiſe by himſelf prepared for the Preſs, and committed to my puruſal at the motion of Dr. *Bates*, who among the brighteſt Luminaries now ſhines in his expected and deſired Firmament.

The enſuing Picture drawn by his impartial Intimate, will revive your remembrance of the Bleſſed Mr. *Cooper*, who was ſo highly eſteemed by your Honourable Mother, and (among many other ejected Miniſters) no ſmall ſharer in the effects of her Beneficence, which ſhe exerted there not as a Boon to oblige the Needy, but for a Teſtimony to that cauſe for which he ſuffered, and a juſt return to his occaſional Labours, whence greater Bleſſings were deſigned to

herſelf and Family. But ſeeing the Subject treated of, *viz. The Glory of the Saints Reward* is that under the Power whereof you determine your Choice, bear your Afflictions, and direct your Actings, it would be vain to labour at a further Apology for this Dedication.

The *Deſign* purſued by the high diſplays of Glory in this Book reſpect both Sinners and Saints.

**Sinners** are concernedly perſwaded to enter into the way of Heaven, from a Conviction that the good there received infinitely exceeds in Pleaſure, Honour, and Advantage; whatever can be found in a ſinful courſe. This part is ſo warmly and wiſely managed, that the obſtinate Reader muſt aſcribe his ruin to his own perverſeneſs; for this motive from eternal Rewards is enforced with that account of the vanity and vileneſs of a temporal Bliſs, as muſt put any conſidering Perſon to the bluſh, who ſets up Earth as a Rival with Heaven, or takes up with a Portion in it, yea, though endleſs Miſery were not the Wages of that Madneſs: Yet aſſured this laſt will be found true, and that God governeth us, by *fear* as well as *hope*, the prudent Author deſcribes

*Hell*

Hell in a manner fit to terrifie the moſt ſecure from perſiſting in ungodlineſs, to their neglect of Chriſt and forfeiture of this great Salvation.

The mind impreſſed with the proſpect of theſe two extremely different States he leaves neither under deſpair of recovery, nor yet under darkneſs what means he ſhould apply himſelf to: And therefore, he preſcribes the method to be uſed by the unconverted, yet ſtill in a dependance on the Grace of Chriſt from the demonſtrated impotency of meer nature, and total want of human merit; and encourageth a compliance with the ſaid method by full aſſurances that a diſappointment cannot ariſe from our fallen State as irrecoverable. But leaſt the miſtaken Preſumption of the Hypocrite ſhould fix his danger by a claim to Saintſhip, he faithfully ſtates the infallible ſign of the Heirs of this heavenly Kingdom, and warns againſt a conceit of ſafety before theſe be evident. The other part of his deſign is to fix the Eyes of *Saints* ſo upon this certain and glorious Crown of Life, as thence to derive relief and ſtrength againſt thoſe endangering Snares, worldly Allurements, afflictive Sufferings, and tireſome Labours

which

which will attend them in their Pilgrimage; this he treats of as a Man *first* forced on this Subject for a divine compoſedneſs under his own exerciſe; and then from the experimented fixing & tranſporting power thereof commends the ſame to *Zion*'s Mourners, as effectual to make them happier even under Sufferings, than without them.

It may be leſs proper in an Epiſtle to your Ladyſhip to mention the doctrinal points wherein this divinely heated Soul diſcovers much Light and Judgment. How accurately and ſtrongly doth he prove againſt the *Antimonians* the lawfulneſs of a Saints *reſpect* to the recompence of reward, the rectoral connexion between Goſpel Duties and Benefits; the neceſſity of Repentance in order to forgiveneſs, *&c.* which I hope will be the more regarded from him, becauſe his opinion about Predetermination and the object of Reprobation is more pleaſing to them, than that of others of us be.

Madam! a Book of which theſe are the *Contents*, muſt be acceptable to one, in whom ſuch Truths had an early regenerating Power, and can entail on Poſterity a great ſtock of Prayers ſent up by the Author, and his Brethren, at the requeſt of

the

the Lady *Wimbleton*, whoſe Death invites you to an imitation of her exemplary Life.

Her Ladyſhip with the Reverend Author are now beholding and enjoying that Glory in its fullneſs, the darker glimpſes whereof ſufficed to raiſe them above this World, and reconcile them to Death; yet were their preſent Station capable of a bluſh, reflections on their low Apprehenſions, remiſs Labours, ſcanty layings out, and faint longings for that Glory, would compel it.

Its but a few moments, and our State is decided for Eternity, and the unſeen World ſhall be felt in its greatneſs (as well as reality) beyond our comprehenſion. Oh, what a change will the very Borders of it make in our Thoughts, advancing, cleanſing, and improving ſuch as are moſt ſublime and beſt, whilſt all others periſh which are carnal falſe or fooliſh!

That you may dayly proceed in a meetneſs for Heaven, by further evidence of title, and agreeableneſs of temper; that none of your Off-ſpring may come ſhort thereof by degenerating from their eminently pious Anceſtors; And that theſe uncontroverted Truths (which deſerved an

earlier

earlier Publication as well as larger Auditories than the time of Preaching them would admit) may be of saving use to them, and many others, shall be the fervent Prayer of,

*Madam,*

*Your Ladyship's*

*Most Humble Servant*

Daniel Williams.

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THE

# THE EPISTLE.

Some *Memorials* of the holy *Life* of that Learned Perſon Mr. *Joſeph Cooper*, the Author of the enſuing Treatiſe.

*SEeing ſome Readers are better pleas'd with a Book, when they know who, and what manner of Perſon he was that wrote it, tho' it be excellent in itſelf, it is thought fit to prefix ſomething of the Characters of this Great and Good Man; both which Titles the Reader ſhall find made good to him, before he hath gone over many Pages. Great for his Learning, and acquired Abilities, Good for his extraordinary Piety, Modeſty, Sobriety, Contentment with his Condition, and other Virtues and Excellencies of his Mind and Life.*

*It is not pretended to give a full account of his Life, which could not be done, but by ſuch as knew him* ab incunabulis, *or converſed*

*verſed with him long and intimately, of which ſort it may eaſily be believed there are few, if any, remaining: This Eſſay is by one that knew him well, but not long, only by the help of his own Papers, from whence the main of this Intelligence is derived, he thinks he knew him thoroughly,* intus & in cute. *I know the whole Life of ſome Men is not worth the writing, or reading: If their Lives or Epitaphs were ſet in a true Light, it were better they were written upon the Duſt, or Dirt, than engraven on Marble or Braſs, or Printed on Paper, I mean ſuch whoſe Atheiſm and Debaucheries have ſo corrupted their putrified Memories, that no Balſams, nor balmy words can turn them into Mummy. Yea, there are ſome good Men that have behaved themſelves tolerably well in the World, yet having done nothing extraordinary to recommend themſelves for ſomething of example and imitation, 'tis better to let them ſleep quietly in their Graves, than raiſe them up for nothing but to be ſeen.*

*This doth not hinder, but that Men of rare Parts and Abilities may be ſhew'd to the World; however, of obſcure and unpromiſing Beginnings; yea, tho' their Candle burned in*

*in ſome obſcure Village, and therefore cou'd not much be taken notice of, yet may their illuſtrious Reputation, like a Lamp that burneth, or a Beacon upon an Hill, be expoſed for the benefit of this dark World. It's true, ſuch as* Diogenes Laertius, Plutarch, Cornelius Nepos, *and our Learned* Stanley, *give us an account of Kings, great Philoſophers and Stateſmen: But in the Holy Scriptures, we have the Life and Sermons of poor* Jeremy, *of a Neat-herd,* Amos, *of induſtrious Shepherds and mean Fiſhermen.*

*This Mr.* Joſeph Cooper *was the Son of Mr.* Hugh Cooper *a Miniſter of the Goſpel at* Preſton *in* Shropſhire, *and was born in the Year* 1635. *Of the firſt Septenary of his Life, himſelf ſaith, he could ſay nothing, of the two next he was ſorry he cou'd ſay ſo much.* Solomon *ſaith it all in a few words, Childhood and Youth are vanity, that it is an Age obnoxious to Vice and Miſcarriages. So about the* 20th. *Year of his Age, neceſſity drave him to take up with that ſort of Life, which is the leaſt fit for Study of any other, to wit of a School-maſter, at* Clarely-home *in the ſame County: where not long after he began to preach.*

*When his Life was half gon he began to live*

*the Life of a Man, and of a Chriſtian; how he came to take up, and leave theſe terrene Vanities, and Wickedneſſes, himſelf will tell us by and by. Now with unwearied diligence, he fell to his Studies, and in about Ten or Twelve Years Time made himſelf Maſter of much uſeful Learning.*

*At firſt he obſerved a good ſtile in the Latin Tongue, having read diverſe of the excellent Maſters of it,* as Livy, Tully, *and other* Claſſic *Authors.*

*Then he became very well skilled in the Greek-tongue, eſpecially ſuch as concerned Chriſtian Religion, its Rites, Uſages, and other Hiſtories of it, which he learned from* Ignatius, Ireneus, Euſebius; *he maſtered the moſt knotty of them all,* Clemens Alexandrinus.

*But his chief excellency lay in the Hebrew Tongue, which he made ſo much his own, as to be able to write it: A Specimen whereof we ſee in his* Dedicatory Epiſtle *of his* Domus Meſ. Clavis *to Dr.* Caſtle, *where we ſee though he defends the Antiquity and neceſſity of Points in the holy Bible, yet he himſelf was able to read and write too, without Points. Points indeed, as he diſputes, are needful for to preſerve the Purity of a Language, and for*

*young*

young Beginners, but the Masters of Language need them not, as we see in the very Girls and Cook-maids, that have learned to write Short hand without Vowels.

There are many worthy Scholars even among the Ecclesiastics, that have never look'd into an Hebrew Bible. Others content themselves that they can read it, or if they go farther with the help of the Hutterian Bible to find out the Radixes, or by the Interlineary of Arias Montanus to render it into Latin, this is enough, he is a great Doctor and Rabbin that can read his Hebrew without Points. But our Author was not only a great Textuary, and well versed in Plantin's unpointed and portable Bible, but took great Pains to compare Oriental Versions with it, and especially that of the Septuagint, which any one may see he had throughly examined, and critically compared with the Hebrew. He read the Massrah, and other Jewish and Rabbinical Commentaries, as if they had been in Latin.

In the 34th Year of his Age he published his Book which he stiles ספתח בית משח Domus Mosaicæ clavis, A Book which all that understand it must be thankful for, so long as there is a Bible, the Book which his Vindicates, and if his Arguments hold not good, we may

have

*have a Bible to another Senſe, yea reducible to any Senſe that wicked and ſpelling Heads ſhall fancy: A Book that ſhews him to have been a Man of much reading in various Languages, upon various Subjects, and judicious Obſervations. A Book that keeps the Field, and has ſilenced the Adverſaries of the contrary Opinion, no one yet writing againſt it, though publiſhed* 30 *Years ſince. A Book that has gained the Author reputation amongſt all judicious Linguiſts, for which ſome have made enquiry after him, who he was, and where he dwell'd before he dyed; and ſince his Death, hearing he left a poor Widow and deſolate Family, have for the worth of the Man and the Book, relieved her and hers with a continued Penſion; of which ſort ſhe has reaſon to commemorate the Reverend and Learned Dr.* Heskyt *ſometime of St.* Helens *in* London.

*His preaching was obſerved to be ſo convictive, (how forcible are right words* Job 6. 25.*) and ſucceſful, that he was preſently taken notice of, and amongſt other places, the People in and about* Moſely *call'd him to be their Paſtor, a place noted for its meanneſs and obſcurity, in the County of* Worceſter: *It affords but* 20 *Nobles a Year in a dry Rent, be-*

*belonging to the Chappel: But being a Peculiar, and out of the inſpection of the Biſhop, has always ſince the Reformation had an excellent Miniſter belonging to it, who flying from the laſh of the ſpiritual Courts for Non-conformity, hid themſelves in this ſmall and unregarded living. At this time ſuch Men were better provided, and therefore ſome in the Town and vicinage, engaged to make up the living 50 l.* per Annum, *which they did for about 2 Years; whilſt they lived he could keep his Living; for on the known* Bartholomean *Veſpers he found an Act of Parliament (we know by whom procured) to reach him whom the Eccleſiaſtical Falcheon could not touch. It muſt be acknowledged that what theſe Gentlemen continued to give him, made up the main of his Subſiſtence, both when he was in and out of his place: Yet it muſt farther be owned that he, and many other of his ſuffering Brethren, have had their Supplies from an unſeen Hand. It was the obſervation of one that is now in Heaven, that he and ſome others had carefully ſurveyed the County where they lived, which is one of the largeſt in* England, *and afforded as many Non-conformiſts as any, yet ſaid he, they all live, maintain their Families, pay their Debts.*

*Its true, there have been others that have been as great Critic's as he in theſe learned Languages, but let the Reader take this along with him, that he got all by his own induſtry: He had no* Maître de langue, *ſaving what he had as a School-boy: He converſed only with the Dumb: Silent Writers were his inſtructors: By him a Man may learn what induſtry can do, and what Labour can overcome; beſides he did all this when he had the noiſe of diverſe little Children, Ten at the leaſt, a large Family calling for Bread, which yet his paternal Care, and God's good Providence, as was ſaid before, did ſupply: He was moreover all this while a conſtant Preacher, and which was more, an acceptable, and followed Preacher; for our Rabinnical Men are commonly the ſcorn of the Vulgar, they are better at Criticiſms than Elocution; they that remember Mr.* Wheeler, *Dr.* Caſtle *and ſome other ſuch like, know this to be true: But our Author as he was happy in the ſacred Criticks, ſo he ſought to find out acceptable words,* Eccleſ. 12. 19. *and could expreſs himſelf* ad captum populi, *in his Mother Tongue, and with a certain kind of divine and winning Rhetoric draw them after him.*

*He was no ſtranger to natural Philoſophy, nor the Mathematicks, nor yet to Medicin, in which*

*which by his ſtudy and converſation he had profited much: For he was an inquiſitive Perſon, and learned greatly by learned Men, when he met with them. And by this means if God had bleſſed him with longer Life, he intended to have gained an Addition to his ſubſiſtence.*

*Yet all this Learning, Uſefulneſs, I might add modeſty, Humility, and forbearance to meddle with things not concerning him, cou'd not keep him out of a Priſon. Once he lay in* Worceſter *Goal for the great crime of Preaching, yet had the Courage to preach the ſame day the Law releaſed him. At another time he was ſought after to undergo the ſame preferment, but God hid him, as we may verily believe: For being ſearched for by ſome Troopers ſent to his Houſe on purpoſe, who not finding him, one of them more ſuſpicious and diligent than the reſt, ſwore the uſual Oath, This fellow hides himſelf in the Chappel: whereupon he came to the Door, the Key was in it; he turns and opens, looks about him and goes back, without farther ſearch: But had he gon in he had certainly found the party he looked for, for thither Mr.* C. *had retired upon ſome notice of their coming.*

*His care of keeping a good Conſcience to-*

*wards God and Man may moſt evidently be ſeen in a Paper found in his Study, wherein he undertook diligently to ſearch and try his own Heart and Ways: A work that too few are acquainted with, how profitable ſoever it is: We ſhall exhibit this writing in his own words, when we have only told you, that his laying ſuch a heavy charge againſt himſelf is, as I believe, according to Truth and a juſtifiable thing. The Apoſtle St.* Paul, (*to whom our Author may in many things be compared, and whom he followed, though* non paſſibus æquis) *doth the very ſame, calling himſelf, the leaſt of the Apoſtles, the meaneſt of Saints: Sin had wrought in him all manner of concupiſcence: Sin taking occaſion by the Commandment deceived him. In me, ſaith he, dwelleth no good thing. The good that I would I do not; when I would do good, Evil is preſent with me. I was a Blaſphemer, a Perſecutor, Injurious. Wonder not then to find our Author expreſſing himſelf in ſuch words deteſting himſelf and his evil Courſes: But God had mercy on theſe two Men, who by his Grace became eminent Saints, and Preachers of his Grace: Who as before their Converſion they were exceeding vile and ſinful, at the time of its full of Pangs, and afterwards exceeding laborious for their great*

*great Lord, and Maſter: Add to this, that they both ſpake with Tongues more than many others, the one indeed by a miraculous Inſpiration, the other by the bleſſing of God upon his induſtry: The one ſpared not his* Corinthians, *was afraid of his* Galatians, *wept over his* Philippians, *ſo was the other very zealous for his People, reproving freely, praying and weeping plentifully for his beloved Flock at* Moſely.

*But to return to his Paper which he never thought ſhou'd have been publiſhed, but was reſerved for his private review and uſe: Becauſe it may do good, to excite others to the like examination of themſelves, and penning down their Experiences, Evidences, and obſervations about their own ſpiritual Eſtates, it is here offered as an Example, wherein he is as full in ſhewing his dark ſide as his bright ſide.* I know a Man, whether in Chriſt or out of Chriſt, I cannot tell, ſuch an one I know, who believing an Eternal Judgment, and willing to ſtate the caſe of his own Soul, againſt that dreadful Solemnity, that he might the better underſtand what iſſue to expect, in the invinſible World. *His Appetites were ſtrong and violent to all*

*manner of Evil, neither did he reſtrain himſelf from any deſire of his own wicked Heart, but what the fear of Stripes, or when he grew to be bigger, the Fear of Hell reſtrained him from; yet here alſo where he durſt not adventure upon the overt Act, he practiſed it all, and rioted upon it in Contemplation. You take too ſpare a meaſure of his wickedneſs, if you ſuppoſe he proceeded no farther than Rioting and Drunkeneſs, Chambering and Wantonneſs, Striſe and Envy, Sabbath-breaking and Lying (which often was ſuborn'd to palliate all the reſt:) Imagine what you will forbidden, that falls within the compaſs of the Ten Commandments, he really, thinks that one way or other, he ſtands chargeable with it; beſides the wilful omiſſion of all affirmative Duties conceived in both Tables of the Law. In this curſed courſe was his Life, and ſo ſuitable was it to the Diabolical Nature that dwelt in him, that nothing was more irkſome to him, than that which gave check to his compliance therewith. Which yet through the infinite Goodneſs of God, he ſometimes met with, ſuch as guilty Fears in his own conſcience, confounding ſhame for all his unkindneſs to the gra-*

*cions*

*cious God, whoſe Mercy had ſo long prevented his Deſtruction in Hell; and violent Conviction of a neceſſity of breaking off his Sins by Repentance, or periſhing which had ſome times ſuch a mighty force upon him as to drag him out of his Pleaſures, and from amongſt his evil aſſociates into the Garden or Field by Night, where he would ſurrow his Cheaks with Tears, ſolemnly vow and covenant with God, and yet break through all again into his former courſe; till at laſt he apprehended this covenanting and unfaithfulneſs in it, did but bind a far more exceeding and eternal weight of wrath upon him; with this he was ſo terrified that he durſt covenant no more. This courſe laſted from about ſeven to ſeventeen Years of Age, in what manner Corruption acted before he remembers not. After this time living an idle Life, and being travelled with bad Company, he caſt off his allegiance to Parents, and took a Wife before nineteen Years of Age, for which his Father juſtly caſt him off, and he wonders the holy God did not alſo caſt him into Hell. But contrary to his demerit, and to manifeſt that our heavenly Father can pardon what earthly Parents cannot,*

*God*

*God took him in, provided a comfortable ſubſiſtence for him, and without any ſeeking of his, fed this wretched Prodigal with Food convenient, that was ready to periſh upon a Dunghil. This kindneſs of Divine Providence conſidered, he could no longer reſiſt; this brake his Heart in pieces like a Pot-ſheard, diſſolved him like Snow, melted him like Wax before the Sun. Now his old Reſolutions revived with more ſtrength than ever; and as a piece of pennance whereby to eſcape Hell and purchaſe Heaven, he could be content to leave his Sins, though ſtill the remembrance of them was grateful to his Nature; and he thought them a pleaſant Morſel, but that Hell ſtood at the farther end of them. But he could have no admiſſion upon theſe unworthy terms; the Spirit of God falls to work with his Conſcience as in a voice of Thunder; and with terrors more dreadful than all that ever were ſolemnized upon Mount* Sinai; *ſingles out his delicate darling corruption, ſwallows him up into the confounding thoughts of it, reads the Law, charges Guilt and Wrath upon him, and thereby ſlew him; ſo that now he lies bleeding under reprobate aſtoniſhment, dreading every moment when the Hand, the avenging*

venging Hand of God would caſt him into Hell. And ſo violent was the Agony that he thinks, that had not a gleam of Goſpel Light come in offering relief and redemption through the free Grace of God in Chriſt; that either Soul and Body had been torn aſunder, through the great violence of the ſtorm, or elſe he fears he ſhould have deſtroyed himſelf to avoid it. This notwithſtanding he thinks he had ſome worſe corruptions, than what the Spirit of God now faſtned upon his Conſcience, as many a bad Lord hath Slaves worſe than himſelf, though they all pay ſuit and ſervice to him, as his other Luſts did to this peccatum in deliciis. Againſt this therefore he bent his whole ſtrength, little conſidering for ſome Years the ſtate of his Soul, as to other corruptions, which lay dormant, their General being ſo watcht that he could not command them out upon their deviliſh Service as he was wont. Yet the great thing minded was Pardon for a long time, with a reſolution not to gratifie it, though every denyal were a preſent Death. Having thus in time obtained ſome reſt from his hard bondage under it, and guilty fears gendred by it; he began to conſider the great happineſs of victory

*ctory over corruption, and to judge that what Poyſon, what Plague, what Death and loathſome Ulcers are to the Body, Sin is that to the Soul and infinitely worſe; which was all now ſet home upon him both by rational conviction and his own doleful experience.*

*This engaged him wholly to attend the buſineſs of mortification, but chiefly of this Luſt to cut off all proviſions from it, to deny its importunate cravings, and to maintain a conſtant watch againſt it, all which notwithſtanding he often received wounds and bruiſes by it. But having a little reſpite to examine himſelf as to other Corruptions, Death comes upon him again; he finds all manner of concupiſcence working in him; thinks himſelf a* Babel, *a* Sodom, *an Hell for all confounding and raging Luſts. So that had he not by this time better underſtood whence to fetch Sanctifying Grace as them formerly, he muſt have deſpaired. But he had now learnt to go to the Lord Jeſus, not only as giving Remiſſion of Sins, through Faith in his Blood, but likewiſe ſaving from Sin by the efficacy of his own Almighty Spirit. Hither he never applied himſelf in believing manner, but he obtained*

*rained help from God; through whose help he now saith, that what was his darling Sin is dead to him, and hath no power to command any entertainment, in so much as one indulgent Thought, though, as for natural abilities, he is as capable of Pleasure in it, as ever; His other Sins he finds daily to be dying, and doth now find the like inclinations to spiritual things, that he was wont to find to fleshly things, and as strong aversations, and eluctances against the lust of the Eyes, &c. as ever he found against the Holy ways of God; so that were there no Hell to punish a Life of Flesh-pleasing, but what is shut up in the very Nature of it, he could not but hate it and fly from it, as Men do from the Plague, though there be no Law, provided that Jesus is his Saviour, that he hath saved him out of spiritual Darkness and out of Bondage under Sin, given him a new Nature, and made him to center wholly upon the blessed God, to dwell with him, to delight above all things in him, and cleave to him as his Life, Happiness, and resting place. Since brought thus far, he hath found it with himself as followeth.*

(1) *He dare build his confidence for salvation upon nothing but the free Grace of*

*God in Chriſt Jeſus apprehended by Faith; his Anchor is upon this Rock of Ages; his Life is bound up with this Prince of Life; and though through the Corruption of his own Heart and prepoſſeſſions of Errour about the Nature of Redeeming Grace he find it an hard thing to believe; yet his Heart is now poſſeſſed with Good and Honourable apprehenſions of God: He in good meaſure is free from all imbittered thoughts of him; he believes that God hath given him Eternal Life in his Son; and that the Son is able to ſave to the utmoſt all that come to God through him; in this, and not in any works of Righteouſneſs which he hath done, is his whole Hope Living and Dying, and he believes ſuch Hope will not make him aſhamed.*

(2) *He hath a regard to all Righteouſneſs ſo far as his preſent imperfections will permit it, to fulfil it; and this from ſuch a Principle as he eats and drinks; a new Nature within him which is not gratified with any thing more than Holy and Righteous Actions. In particular, whereas when a Boy, he had injured ſeveral Perſons in robbing their Orchards, he hath confeſſed his Sin, begged their Pardon with Shame and Tears, and made reſtitution; this he was often urged to before he performed it,*

*fear*

*fearing the Shame, and not knowing well how to ſpare ſo much Mony as was needful in the caſe. To all other Duties he finds mighty impulſions to cloſe with any opportunity for them, and againſt every Temptation to ſin, ſtrong averſations and reluctances; ſo that he feels the Law of the Spirit of Life within his own Bowels, though too often, alaſs too often, he is diſobedient to it.*

(3) *He meaſures all Perſons, Places, Employments by their ſubſerviency to the Divine Life in his Soul; and ſtill comes off with Shame and great Heavineſs, where he ſpends one Hour without ſome ſpritual advantage.*

(4) *He hath a real compaſſion for all Men, making it his Heart's Deſire to God that they may be ſaved; but his delight lies in thoſe that have moſt of the Image, and likeneſs of God upon them, thoſe that are begotten by the ſame immortal ſeed, formed into the ſame divine Nature, acted and fed by the ſame Almighty Spirit of Life with himſelf; theſe are his* Beulah's *his* Hepthſibahs; *he thinks he could not live in the world without them.*

(5) *This notwithſtanding, he ſtill finds himſelf out of his Proper Center; he is dai-*

*ly under powerful tendencies and reſtleſs de-ſires after the full enjoyment of, and the neareſt conjunction with the bleſſed God in Chriſt Jeſus; which deſires are mightily ſtrengthned by a deep Senſe of his pre-ſent miſery under hard bondage, the impe-tuouſneſs of in-dwelling Corruption, and vi-olent Temptations, which make every Day of his Life a bloody warfare; ſo that his Soul almoſt chooſeth Strangling and Death rather than Life; he loaths it, he would not live always at ſuch diſtance from the bleſſed God, in ſuch inceſſant and dangerous con-flicts with World Fleſh and Devil for a thou-ſand Worlds; ſo far as he is willing under the Tears and tediouſneſs, the Conflicts and Dangers of this Mortal Life by way of pure Compliance with the Will of God, he really judgeth the greateſt act of Self-denial that he is capable of performing.*

*(6) To ſweeten a Life ſo much in the Gall of Bitterneſs and Bonds of Iniquity, he makes it his Buſineſs to be much with God through an Almighty Redeemer, and much in the Fellowſhip of the Holy Ghoſt; and this not only at the ſtated times of publick, private, and ſecret Duties; but eſ-pecially of ſecret Duties, where he ſets himſelf*

*no bounds, but takes all opportunities, which he finds his Heart fit to comply with; many times in company and employment of another Nature, he is weary of forbearing and his Heart reſtleſs till he find room for ſuch retirement; for he hath found that Life and Power, that divine ſolace and ſweetneſs in it, with which all the Delights of Senſe are no more worthy to be compared than a Dunghil with the Sun. And oh when Heaven hath thus come down in Smiles to him, and filled him with Righteouſneſs, Peace, and Joy in the Holy Ghoſt, how often hath he been afraid to make an end of the Duty! How often when riſing off his Knees hath he fallen down again not willing to leave his ſweetneſs and his Fatneſs ſo; and ſo doubled the Time of his Duty!*

*Thus was his whole Sheet of Paper filled; whether there was any thing more written of this kind we cannot find: The preſervation of this Sheet, ſeems to be an intimation of Divine Providence that he ſhou'd be ſhewed to the world in thoſe colours that he had Lay'd on himſelf.*

*He lived till the Non-conformiſts had a little Smile from the Court, after a Decad of Severity and Frowns: And now having*

got

*got a little Liberty by the* Licences *the King granted to thoſe of his Station, he took the Gale of Opportunity to be more abundant in the work of the Lord. And that in the Age of his full Vigour and Strength: Yet even now ſee he is at leiſure to think of Death, and being Poetically given, compoſed this Dialogue betwixt a Perſon dying, and Death: Thus prefacing it.*

Oppreſſ'd with Pain I groan'd as one unwiſe,
Death's horrid Aſpect did my Soul ſurprize;
This frightful Picture ghaſtly to behold,
Did all his Terror on my Thoughts unfold.
At firſt confounded, all amaz'd I ſtand;
But gaining confidence, thus I demand.

*Moriens, or Perſon Dying.*

Are you that King of Terrors, which they ſay,
Doth conquer Empires and great Kings diſmay?

*Death.*

The very ſame Sir, Death both name and thing;
My Looks kill ſome; all die that feel my Sting.

*Perſon Dying.*

Poor Death! your looks ſpeak not your ſtrength (but fear;
You cannot live, I gueſs ſelf-judg'd you are.

*Death.*

And would it not torment the greateſt Powers?
My Empire large as Nature, Grace devours.

*Perſon Dynig.*

What? that's the reaſon of your hollow Eyes,

Of

Of all the paleness on your Cheeks that lies.
You have some secret Wound, if I guess right,
Your vital Blood is gone you look so white.

*Death.*

My vital Blood was Poyson, and my Sting,
Did give me Power and create me King.

*Person Dying.*

Your Poyson who destroy'd Christ on the Cross,
Your Sting? great Jesus dying cans'd this loss.
How came this Palsie in your trembling Hand?
For fear of losing Scepter and Command.
Scepter? Poor Death it is a Spade I judge,
No sign of Majesty, but of a Drudge.
Go dig my Grave, I would repose in *Dust*,
Death you must help to scower off my Rust;
This Mortal Life will kill me, Welcome Grave!
My hidden Life in Christ is all I have.
*Death* do your Office, Heaven calls away,
Dissolve my Bonds, my Soul shall win the *Day*;
I cannot live indeed unless I die,
Such is *Death's* Triumph, such his Victory.

*Neither did he forget to think on Heaven, upon which he hath bestowed a larger Poem; as also, others upon Faith, Hope, Repentance &c. which shew the way thither. which possibly the Reader may find in some other place: For he delighted to fetter his Thoughts in Verse. And though he hath not such high flights as some may expect, yet there is in his Poems the devout Breathings of a Divine Poet; he wrote not for the Stage, nor a King* Arthur

*But*

*But that which ſpeaks his Heart moſt to have been in Heaven, is not a Poem, but what his ſerious Reflections and Meditations wrote in Proſe in the Treatiſe following. God is pleaſed to exerciſe many of his Servants with thoughts of Heaven, as it were to prepare them for it, immediately before he call them to it: Thus Mr.* Bolton *was writing* de quatuor noviſſimis, *particularly of Heaven, when he dyed: Thus the late Reverend Dr.* Bates *had finiſhed his laſt Treatiſe of ſpiritual Perfection, not long before he had expired, the laſt words of which Book are,* Enter thou into the Joy of thy Lord. *Many more might be named: But our own Author muſt not be forgotten, who had taken much pains to tranſcribe what he had preached, and fitted for the Preſs, his Meditations upon this Subject: It may be there are few Subjects more cultivated, and none on which more is to be ſaid. God and Heaven fall under no Hyperbole: A late Doctor wrote at the end of his Friend's Book upon part of the ſame Subject.*

(be
What this to know as we are known ſhou'd
The Author could not tell, he's gon to ſee.

*we have ſeen him in his Life, let us now ſee him at his Death, in and under the*

Gripes

*Gripes of his laſt Sickneſs, which for want of the Pen of a ready writer remain only in a few ſhort and broken Sentences, but they are of that weight, that if Reader, thou haſt any Senſe of Eternity, thou wilt covet to die like him. Take a few of them.*

When ſhall I be unburdened of this Body of Corruption? Oh Happy Day and longed for! Oh when, Oh when! Methinks it is very grievous to think of being turned back again, and put into the Hands of the World again. (*Again*) Oh lift me up (*meaning by Prayer*) to my longed for Reſt (*Again*) *crying*, May not I pray for diſſolution? I find no hurt in it, good old *Simeon* cries out, Let thy Servant depart in peace. (*Another time being in Pain*) I could fill my Mouth with Complaints, but I will be dumb, becauſe thou haſt done it. (*Again*) *ſtanding by him deſiring him to take ſomething frequently that he might gather ſtrength, he replies*, Away, away, I look not for it, God is able to raiſe me up, but I know my Days are at an end, and my Time is accompliſhed; I only wait for my Lord. Oh why linger I ſo long! Come my Dear Lord! Come quickly, and take me up to thy ſelf,

(*Again*) Oh when will the Day of Redemption come, When ſhall I have paſt all theſe wearisome Nights, and Days! (*Again*) *When he had been under much Faintings and Sinking, he cries out with Eyes lift up to Heaven,* Oh where are thy wanted loving-kindneſſes, are thy Bowels ſhut up! *One ſtanding by him, asked him if he ſpake it as to his Souls concern? He anſwered,* Oh no, I bleſs God its ſtate is ſettled. *Another time having ſome eaſe and refreſhment, he ſaid,* This is not Heaven. *One ſtanding by replies, I hope you will be willing to tarry with us.* Oh yes if God have any more Work for me to do, I ſhall thankfully take the Mercy. *There were multitudes of theſe ſweet Paſſages loſt by his obſerving one tranſcribe them; after which he was much ſilent.*

*We have ſeen him die twice over, once morally, and now naturally; let us accompany him to his Grave, and there hear what Character a conforming* Miniſter gave of him; one that knew him well and intimately, and therefore the rather to be believed.*

* Mr Withers

His whole Life was a curious delineation of Religion and Learning; ſo Virtuous and Spotleſs that Malice itſelf might be angry, but had no cauſe to be ſo with him: His

Repu-

Reputation as invulnerable as the Air, his unexampled Goodness might justly stile him a Match for Antiquity in its greatest Purity and Severity. *I'll pass by his natural Constitution, his solid Judgment, his Affections, and the Faithful Treasury of his Memory. I'll say nothing of his Quick and Happy Fancy, the fruitful Store-house of hallowed and sublime Notions: Yet I can't but make mention of his Gravity, which was always constant and genuine: He did n t deserve this Character that* Suidas *gave* Salust *the Philsopher.* τὰ μὲν φιλοσοφοῦντος ἐπὶ τὸ καρπέσω τεροτὰ δὲ παίζοντος ἐπὶ τὸ γελαιότερον. *Somtime acting the grave Lecturer, sometimes playing the ridiculous Child. He was not in the Desk or Pulpit demure and mighty devout, and elsewhere Light, Vain, Frothy and* Dissolute: *But always composed, Serious, and Reverend beyond his Age. His Presence struck a reverential Awe into the Persons he conversed with, and his Deportment was so Graceful and Majestick, that I well remember Time was, when these words, Here comes Mr.* Cooper, *would charm a rude Society into civil order, and compose leud Persons into an handsome* decorum; *his Affability was Candid and Generous, his Language Free*

*and Eloquent, his Charity open handed, and if I may not say he was liberal beyond his measure of the good things of this Life, I am sure of the things of another Life he was often liberal beyond his strength; his Humility had taught him to speak evil of no Man, and his Loyalty to enjoin Subjects to obedience, and to hush into Silence whatever did detract from, or tend to the defaming of Dignity; the contempt of the World was very conspicuous in this holy Man.* Agar's *Prayer found sweet entertainment in his Soul, desiring to be a Stranger on the Earth like the kingly Prophet, and as a refined Saint, always accounted himself to be in a State of Banishment while in a state of Mortality; his Studies and Learning were unwearied, and venerable, and I dare challenge the World to give me the Lye, while I assert him to be a general accomplisht Scholar, no common Linguist, a smart Disputant, a judicious Philosopher, and an experienced godly Divine. If I say nothing, his printed Sermons, his* Legis septimentum, *his noble attempts in three Works that must now be buried in the same womb that conceived them, and his constant generous designs for the publick good, speak more in si-*

*lence, than I can utter with the highest pitch of my invention; his singular Piety did disperse its Rays to all that beheld him, being like sacred Fire* ἐξά πίστον πάντα τὰ παρκείμενα, *warming, refreshing, quickening all about it, and kindling in others the like Zeal for God and Goodness, he had in himself, witness this Legacy he left to me. Study God (says he) and study your self closely, and pursue Holiness more than Learning (though both together make an happy Constitution) And when I was a Boy, be sure whatever Precepts dropt from his sacred Lips, I had this for one,* Disce Christum aut nihil, *learn Christ or nothing; of whom I must needs tell the world, that if ever I behold the blissful Face of God in Glory, next to the sacred Trinity, I think I may say I owe it to his Godly Councel and Society. Should I tell you his compassion to Souls, his Heroick Spirit, his Trust in Providence, his Delight in Meditation and Thanksgiving, and of all his heavenly endowments I should raise a work to trouble Fame and astonish Praise. For his ministerial Labours I appeal to this People, how earnest, how importunate, how instant in season and out of Season he hath been with them, to convert them to a state*

*of*

*of Grace, and to bring them to a ſaving Knowledge of Jeſus Chriſt. Let your Conſciences ſpeak what great things he hath done for your Souls. You alone my Friends of this place have the greateſt loſs; your Watchman's gone, your Glory's departed: How well now may you be termed Deſolation! Come, come with me, here paint the Characters of Woe: Here pay your Tribute to the dead: Here make return of thoſe Sighs, and Tears, your holy Paſſion hath abundantly laid out for you! Engrave his Doctrin upon your Hearts; and though he's gone, be ſtill intimate with his Godly Counſels and hearty Advice, and while you have Childrens Children to perpetuate his Memory, let not his Name, his precious Name, be buried in Oblivion.*

And thus having laid him in his Grave, let us read his Epitaph made by the ſame Hand,

Epitaphium *Joſ. Cooper* qui obiit
Anno Ætatis 41. 1699.

Here lye's a Saint call'd hence to company,
With chanting Quires and winged Hierarchy,
*Cooper's* Name, Ambaſſadour Divine,
Nature's great Torch, and Learning's Magazine.

The

# The EPISTLE

## To the CANDID

# READER.

THOUGH all Men, by an Innate Appetite, do deſire Bleſſedneſs, and have that before them as their * Ultimate End, in ſome kind of general, undiſtinct, and confus'd Intention: Yet impoſſible it is for any Man, ever to enjoy Bleſſedneſs, and to have it in full Fruition, if not Guided thereunto by a Light from Heaven. True Happineſs is not to be diſcerned by Nature's Dim Eye; Though it be a Tree of Life, yet the Fruit thereof grows ſo High, that Nature's Hand can never Reach it. As the Sun, that glorious Eye of the World, is not to be Seen, but by it's own proper Light; Ten Thouſand Torches, though Lighted up, and uniting All their Beams in One Flame, cannot ſhew us the Sun: So, it is not all the Natural Reaſon in the World, though Clarified, and Improved to the utmoſt Reach of all Humane Underſtanding, that can bring us to any Saving Acquaintance with God, as our Happineſs and Reward, without ſome bright, ſhining Beam of Divine Revelation, from Himſelf,

* *Vivere Omnes beate volunt: ſed ad Perridendum quid ſit quod Beatam Vitam efficiam, Caligant.* Sen. de vit. Beat. cap. 1. pag. 627.

Nature may ſhew Men, ſome Dark, and Cloudy Diſcoveries of Happineſs, at a diſtance; juſt as that Blind Perſon, who, when his Sight began to return, ſaw Men walking like Trees: But, to give Men, a Clear Proſpect of this Fruitful Land, and, to Direct them ſufficiently in their Way thither, *This* Nature can no more do, than a Star, of the leaſt Magnitude, can make Day in the World. Happineſs is, indeed, the Harbour, for which, We are all Bound; but, we ſhall certainly Loſe ourſelves, and, Miſerably make Ship-wreck by the way, if ever we put to Sea, without ¶ our Card and Compaſs of Wiſdom from above, to help us in Steering a right Courſe, towards this wiſhed Shore. There is nothing that can ever lead us to God, as our End, but, that which comes from God, as the Beginning of our Strength, in the Saving Knowledge of our chiefeſt Good. In every Man, there are Two Prime Faculties, an Underſtanding, capable of more Truth; and, a Will, deſirous of more Good, than what the univerſal Confluence of all Created Beings, can poſſibly afford: God therefore, who is the Firſt Truth, and the Chiefeſt Good, muſt firſt Enlighten the Underſtanding, with the Saving Knowledge of Himſelf, before ever the Will can tell how to Move Regularly towards Him, as her Center, or Enjoy Him, for her full Satisfaction. He muſt Guide the Soul by his Counſel, on Earth, or elſe, ſhe can never come to Heavenly Glory. [ *Pſal.* 73. 24. ] We are ſure to lye down in Darkneſs, and, to Dye in the Wilderneſs of our own Folly, if the Lord direct us not, as by a *Pillar of Fire*, through the Night, and Thick Darkneſs of all our Ignorance, into the Heavenly *Canaan* of true Happineſs. There is no Propor-

¶ Μόνη ἄρα, ὡς ἔοικε, καταφυγὴ τῷ μέλλοντι ἐπὶ τὰς ἱωτορίας ἀφικνεῖσθαι θύρας, ὑπολείπεται, ἱοφία θεῖκή. Clem. Alexan. Admonit. ad Gent. p. 19.

tion

tion betwixt a Natural Eye, and a Supernatural Happineſs; and ſo, no poſſibility that ſuch an Object ſhould be ſeen by ſuch an Organ. The great God hath Ordained Man, to a far more Noble End, than what his Natural Faculties can either Merit for him, or, Diſcover to him. That Glorious and Ultimate End, in the Acquiſition whereof, and not otherwiſe, the Heart of Man can reſt Satisfied, it's as far above the Reach, of our moſt Soaring, and Sublimated Thoughts, as it is, for Worth and Excellency, beyond all our Deſerts. Since the Infernal *Raven*, pick'd out the Eyes of our Underſtanding, with a Splinter of the *Tree of Knowledge*, of *Good and Evil*, we have all, like the *Sodomites*, been Groping in the Dark, for the *Tree of Life*: [*Deut.* 32. 32.] But, ſhould never have been able, to Diſtinguiſh *It*, from the Vine of *Sodom*, all whoſe Grapes, are Grapes of Gall, and Cluſters Bitter, had not God himſelf, given us a Taſte thereof, from Heaven, by the Hand of Chriſt. The Patrons of Univerſal Grace, (I confeſs) would turn the whole World into an *Eden*, and, have the *Tree of Life* to be found in every Garden, as well, as in the Paradiſe of God: But, the Vanity of *that* Opinion, is Written in Legible Characters, upon that confuſed Chaos, that heap and crowd of Contradictions, about the *Summum Bonum*; in the Ruines whereof, the moſt improved Reaſons of the Heathen Philoſophers, and the moſt raiſed Wiſdom of the World's Learned Sages, lyes Buried to this Day. 'Twas the common Aim of all the Philoſophers, (as ‖ *Auſtin* hath Obſerved) of all the Heathen Sages, by Seeking, Studying,

‖ *Omnium Philoſophorum commune ſtudium erat, quærendo, ſtudendo, diſputando, vivendo, Beatitudinem apprehendere.* Aug. Tom. 6. *Tract de Epicur. et Stoic.* Cap. 4.

Diſputing, and Living to find out, and lay hold upon Happineſs: But yet, ſo Dreadful were their Miſapprehenſions about it, and the Means conducing thereto, that (if *Varro* may be Credited, or * *Auſtin* after him) they Diſputed themſelves into no leſs than Two Hundred, Eighty and Eight Sects; ſome placing Happineſs in *this* thing, and ſome in *that*, according to their ſeveral Inclinations, Humours, and Conditions, together with the different Projects they had to drive on in the World. So that there is no Poſſibility of finding out the way to True Happineſs at *Athens*, amongſt the Philoſophers, who ſought it only by Human Reaſon; but, in *Jeruſalem*, amongſt the Prophets and Apoſtles, Men, inſpired with Divine Wiſdom from Heaven; they will tell us the Truth, That our Happineſs ſtands not in the Quint-Eſſence of Any, nor in the general Collection of All, Created Good Things; but, in the having of the Lord JEHOVAH for our Portion, and, our exceeding great Reward.

MEN may Fancy much Happineſs, where Garners are Full, affording all manner of Store; where their Flocks are Fruitful, and their Oxen are Strong to Labor; where there is no Breaking in, nor Complaining in their Streets: But, *David*, a Man after God's own Heart, by an holy Epanonthesis, Contradicts that groſs Miſtake, [*Pſal.* 144. 15.] and ſtands like a Beacon upon an Hill, to give Aim at the Mark of True Bleſſedneſs; pronouncing that People alone to be Happy, whoſe *God is the Lord*. Let Men dive into the bottom of Nature's Sea, yet they will be able to bring up from thence, nothing but Hands full of Sand and Gravel; this One Pearl of Great Price, is no where Engendred in the Bowels of the Earth. When the Enquiry was; *Where ſhall Wiſdom be found?*

* *Aug. de Civit. Dei.* Lib. 19. Cap. 1.

and,

*and, Where is the place of Underſtanding? The Depth ſaid, It is not in me; and the Sea ſaid, It is not with me.* [ *Job*, 28. 13, 14. ] So, if the like Enquiry be made after True Happineſs, both Sea and Land, both the Riches of the Earth, and the hidden Treaſures of the Deep, muſt needs ſay, It is not in them. A Man having Crowns and Scepters, and Bags of Gold under his Feet, may ſeem to ſtand upon a little higher Ground than his Neighbours: But, for all that, if God in Chriſt be not his Portion, he is not one Cubit higher in the Stature of true Bleſſedneſs. The Truth is, we are all ready, as *Samuel*, in the caſe of *David*, to miſtake the Bleſſed Man, and to ſet the Crown of Happineſs upon their Heads, for whom, God never intended it; as *Samuel* over-look'd little *David*, and would fain have Anointed *Eliab* King, becauſe ſo goodly a Perſonage: But, we muſt not Meaſure Happineſs by Worldly Things; nor pronounce them Heirs of Heaven and Glory, who have the faireſt Portion of Earth, and Earthly Enjoyments. The Pen-Men of Holy Scripture, when-ever they go about to Decipher a Bleſſed Man, they never do it by his Outward Condition, but by his Inward Qualification; not by his Large Purchaſes, but by his Holy Practices; not by what he hath in Poſſeſſion for this Life, but by what he hath in Reverſion after Death. Hence it is, that you ſhall never hear any ſuch Words fall from their Mouthes, as to ſay; Bleſſed are they that are Rich. Bleſſed are they that are Mighty. Bleſſed are they that are Honoured before Men. Bleſſed are they that have Gorgeous Apparel, and Fare Deliciouſly every day. But, *Bleſſed are they, whoſe Sins are Forgiven them.* [ Pſal. 31. 1, 2. ] *Bleſſed are they that Walk in the Law of the Lord. Bleſſed are they that Mourn.* [ Mat 5. 3.---11. ] *Bleſſed are they that Hunger and Thirſt for Righteouſneſs Sake. Bleſſed are the Pure in Heart, for they ſhall ſee God.*

A Man may have many Bleſſings, and yet not be Bleſs'd. And again, he may lye under many Miſeries, and yet not be Miſerable. Have all the Bleſſings in the World, yet without God, thy Condition is Miſerable: Have all the Miſeries that the World can inflict, yet ſtill, if God be thy Portion, thou art perfectly Bleſſed. 'Tis not what Men *have*, but what they *are*; not what is their Preſent and Temporal, but what ſhall be their Future, and their Eternal Condition, that ſpeaks them to be either compleatly Miſerable, or truly Bleſſed.

THIS Enſuing Treatiſe have I, therefore, Compoſed, on purpoſe to beget, both in my own, and others Hearts, more ſerious, fixed Thoughts of our Eternal Condition. And, as you will find that in it, which may be as a flaming, fiery Sword, turning every way, to keep Men from having any thing to do with the Forbidden Fruit of Sin: So it may be for a *Jacob*'s Ladder to the Righteous, whereby Scaling the Walls of the New *Jeruſalem*, as in an Holy Storm, they may come to eat at length of the *Tree* of Life, which is in the midſt of the Paradiſe of God. Durſt I compare this Treatiſe with the Ark of the Covenant, I might tell you, there is laid up in it, both an *Aaron*'s Rod, and a Pot of *Manna*: There is ſomething of Hell's Horrour diſcover'd, to Affright Men out of their Ungodly Courſes; and a Glimpſe of Heaven's Glory, ſuch as it is, to Decoy them into a Life of ſerious, practical Holineſs. Every Man is either of God, by Regeneration, living a Life of Faith, and going to Heaven: Or, of Satan, by Corruption, living a life of Senſe, and running on in a ſwift Career to Hell. This Diſcourſe have I ſuited to both Conditions, endeavouring to ſhew you, (according to the ſmall Talent, wherewith the Lord hath entrufted me) That if there be any Fire in Hell, the Wicked ſhall Ever-

Everlastingly be Tormented in it; and if there be any Glory in Heaven, God's People shall for Ever be Crowned with it. When *Zuinglius* at any time, like a *Boanerges*, a Son of Thunder, was Rattling proud, and hard-hearted Sinners, he would often, like a *Barnabas*, a Son of Consolation, let fall some Beam of Comfort upon the poor, trembling Soul: *Bone Christiane, hæc nihil ad te!* Whatever Terrour is here spoken, will fall heavy upon none, but the Wicked, who walk according to their own Hearts Lusts: There is a Vein of Comfort laid in to Refresh God's People; the whole Discourse is a River of Life, sending out (thô through an Earthen Pipe) those Streams, which may well make Glad every Gracious Heart. Hell, I have herein Deciphered to deter from Sin, when Men shall fear the Vengeance of Eternal Fire, which will follow after. Heaven, I have also, in some measure Described, to work Joy in Well doing, when God's People shall fix their Eyes upon that far more exceeding and eternal Weight of Glory, to which it leads. He that by patient continuance in Well-doing, seeks for Glory, Honour, and Immortality, may turn and read of Heaven; how Blessed he is like to be, when God shall Crown him with Life Everlasting. He that hardens his Heart in a Course of Ungodliness, let him turn and read of Hell, how dreadfully Miserable he is sure to be, when he shall be Punished both Soul and Body from the Presence of the Lord, and from the Glory of his Power.

THE * *Epigrammatist* would have the Silver Axe of Justice carried before the Magistrate, to Proclaim, *If thou be an Offender, let not the Silver Flatter thee;*

* Ἂν μὲν ἀλιτραίνες πέλεκυν φαεέοσι δοκεῖς: Ἂν, δὲ σκοφρονέῃς ἄργυρος εἰμι μόνον.

*but if an Innocent, let not the Axe Fright thee.* I teſtify the ſame, to every one that ſhall Read the Words of this Book, if thou be an Impenitent, Ungodly Sinner, let not the Glory diſcourſed of, Flatter thee, ſince Wrath and Hell are thy Portion : But if thou be a Child of God, let not the Flames and Miſery that abide Ungodly Men, Affright thee, for there is a Crown of Righteouſneſs, there is a Kingdom of Eternal Glory, that will, after all preſent Troubles, fall to thy ſhare. Truth is, what ever Diſcourſes we can make of this kind, have neither Thunder enough in them to Awaken us, nor yet Glory enough to Attract our Eyes, to the due Beholding of thoſe Eternal Concernments, which God hath ſet before us. Men are generally as Careleſs in Religious Affairs, as if Hell were but a Melancholick Dream, and Heaven a Devout Fancy ; as if there were no Horrour in the one to Affright them, nor any Glory in the other to Engage their Thoughts, and Attract their Deſires. Moſt Men are ſo Infatuated, with the Painted Beauty of this Earthly *Jezabel*, the World, that they can let out their Affections upon nothing elſe : They ſet up their Reſt here, building Tabernacles below, never caring for that Building which is of God, Eternal in the Heavens. How many Thouſands doth the World carry Captives at her Wheels, ſo ſtrangely Tyranizing over fond Mortals Affections, that they can neither *Spirare*, nor *Speyare Cœleſtia*, no more Hope for, than Breath after, Eternal Enjoyments ? 'Tis Storied of the Duke of *Alva*, That being ask'd by *Henry* the Fourth, *Whether he had not Obſerved the Eccliſpes ?* He anſwered the King, *No : I have ſo much to do upon Earth, that I have no leiſure to look up to Heaven.* Thus, the Generality of Men have ſo much to do upon Earth, and are ſo deeply engaged in their Seculer Affairs, that they have no leiſure to ſpend their Thoughts upon Heaven and it's Glory.

*Lactantius*

*Lactantius*, * will have those guilty of Degrading themselves into the Shapes of Brutes, and unworthy the Names of Men, who lye Grovelling here below, never fixing their Thoughts on Eternal Concernments, nor setting their Affections on Things above. And yet how are Multitudes every where Grovelling in the Dust of Earthly Vanities, never sending up a Look, a Desire, a Thought, no, nor so much as one Hearty Groan after Heaven! Natural Bodies, they follow the tendency of that Element which is Predominant in them; a Stone moves down-ward, it would be at the Center: Thus those, in whom the Love of the World is Predominant, they cannot but move Downward, the Earth is their Center, and that they will make towards, let come of Heaven and Glory what will come! Possibly, whilst Religion is in Credit, and the way to Heaven lyes through the Fortunate Islands, the *Arabia Fœlix*, or through the Golden Streams of the *Lydian Pactolus*, these Men may have their Faces that way, and seem to Steer their Course Heaven-ward: But, if once Religion be under Hatches in the World; if once a Life of serious, Scripture Holiness be counted Faction, and all things are at such a pass, that there is no getting to *Canaan*, but through a Barren Wilderness; no coming at the fair Havens of True Happiness, but through the *Straits* of Poverty, Reproach, and Affliction; they have Wit enough (such as it is) to set Sails for another Wind, and will think Heaven it self, for a Golden-Mine, a very easy Morgage. Many there be, who, whilst Religion walks in Stately *Equipage*, will be Reteiners

* *Hinc utique Græci ἀνθρώπους appellarunt, quod sursum spectet. Ipsi ergo sibi renunciant, seque Hominum Nomine abdicant qui non Sursum aspiciunt sed deorsum.* Lact. *lib.* 2. *Instit.* Cap. 1. p. 140.

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to her: But, if at any time the Watch-men Wound her, and the Keepers of the Walls take away her Veil, you may preſently ſee them very Shy of, if not Aſhamed, to wear ſo much as her Livery. What * *Clemens* ſaith of a certain Friend, *That he was not his, but his Riches Kinſman:* This is true of many Profeſſors, who, if Religion had not Riches in her Left-hand, would never pretend neither Kindneſs, or Kin to her. Such Men who thus deſign their own Profit, Honour, and Promotion in the World, by that pitiful Religion which they have, they are juſt like the *Lapis Chelidonius*, which (ſay Naturaliſts) will retain it's Virtue no longer than whilſt you keep it incloſ'd in Gold. The Upper Springs of Grace and Glory, which God always gives in Dowry with his Daughter *Aciſah*, True Godlineſs, cannot make a Worldly Heart fall in Love with Her; unleſs God will give him the Nether Springs alſo, ſuch as Riches, Honours, and earthly Poſſeſſions, he will never be brought to Match with her; nor is the Match ever made ſo ſure upon this Account, but if at any time God dry up theſe Nether Springs, now the Stream of this Muck-Worm's Affections, will wholly fail, ſuch a *Nabal*, will God's own Daughter, (*Religion* I mean) find him, that he will be ſure to turn her upon her Father, not forbearing (ſo much as one Night) to thruſt her out of Doors. When the Ark came into the Houſe of *Obed-Edom*, and they ſaw that it brought a Bleſſing upon him and his whole Houſe, then every one (no doubt) could think it worth their Entertainment: But, when Judgments attended the Ark of God, almoſt every Man thought it a Burden, and by all means would turn it off, ſo that in ſuch a time, the Ark of God finds no Reſt; they ſend it from *Gath* to *Ekron*, from *Ekron*

* Χρημάτων, ἀλλ' ἐκ ἰκείνε συγγενής.

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to *Askalon*, [ 1 *Sam.* 5. ] counting him the Happy Man that could well rid his hands of it. Thus every Man will own Religion Proſpering, a Bleſſing Ark: But, where is he that will own Religion under Worldly Diſadvantages, that will entertain the Ark of God when Perſecuted, when Baniſhed, when Dangerous, and Un-doing to thoſe that meddle with it? However the Love of the World do thus eat out the Heart of Religion, with thoſe who have their Portion in this World; yet, certainly it becomes not you, Chriſtians, whoſe Treaſure is in Heaven, thus to have the Wayes of God in Admiration for Advantage ſake: Thus to Morgage your eternal Inheritance, to keep the poor Cottage of an earthly Eſtate, wherein you are but Tenants at Will. Their Condition, of all Mens, is moſt Miſerable, who go from Heaven to Hell: From the Heaven (I mean) of Worldly Proſperity, to the Hell of Endleſs Deſtruction in the World to come. The very Life of every Worldling is wrapt up in the Bundle of his outward Enjoyments: And therefore not having made ſure of Heaven, they muſt needs (as it was once ſaid to a great Lord) be great Loſers when they Dye.

AND, ſhall ſuch miſerable Caitives as theſe, *Chriſtians!* be the Men to Tread out the Way for your Feet to Walk in, when every Step, alas! that they take, ſinks as low as Hell? Have you no other Copy to Write after, but that which is Written in Blood? Will no other Path ſerve the turn, but that of Men, Selling the Riches of Heaven and Glory, for a little thick Clay, which inevitably leads to Deſtruction? Such an Errour, ¶ though Received by Tradition, is

¶ *Verſatque nos & præcipitat Traditus per manus Error, alieniſque perimus exemplis.* Sen. de vit. Beat. Cap. 1, pag. *mihi* 628.

enough

enough to throw you head-long into *Tophet*; nor can you chuſe but Periſh Eternally, if you will make the Examples of ſuch Miſers the Rule of your Living. Why cannot you (as ††† *Bernard* hath it) ſuffer the Wiſe Men of this World, who, like the *Serpent*, lick the Duſt of the Earth, to go Wiſely down to Hell? Is it not better (as a Divine of ours wittily) that we chooſe to Arrive at Heaven with Tatter'd Sails, than to Ruffle towards Hell with *Cleopatra*'s Silken Tacklings? Let others Admire the Gaudy Tulip, which cloſeth with every approaching Night, and cold Blaſt that comes, yet Chriſtians, they ſhould be like the Herb *Semper-vivum*, retaining their Verdure, and Greeneſs in the hardeſt Winter. What thô others will not have the Golden Apples of Glory, if not placed in the Silver Pictures of Worldly Contentments, will you therefore Throw away thoſe Apples of Gold, becauſe the Silver Pictures of your Secular Enjoyments may get a Crack, and are Broken in pieces? Heaven it ſelf is a ſufficient Portion; though you had not ſo much as the Crumbs, with poor *Lazarus*, which fall from the Rich Man's Table: how much more, when you are ſure of the Barrel of Meal, and that Cruſe of Oyl for your *Viaticum*, which will never fail, till the Famine be over, and you come to eat Bread, even the Bread of Life, in the Kingdom of God? Remember Chriſtians, you are to ‖ Seek what moſt may conduce to the bringing of you to Heaven, not what is the com-

††† *Sinite ſapientes hujus ſæculi, alia ſapientes et terram lingentes, ſapienter deſcendere in Infernum.* Bernard de vit. ſolit.

‖ *Quæramus quid optime factum ſit, non quid uſitatiſſimum: Et quid nos in poſſeſſione Fœlicitatis Æternæ conſtituat, non quid vulgo veritatis peſſimo interpreti, probatum ſit.* Sen. de vit. Beat. cap. 2.

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mon usage of Earthly Minds; you must look what may best fit you for your Eternal Inheritance, not what is most approved by those, who have neither Part nor Lot therein. 'Tis Storied of *Charles* the V. That when the Duke of *Venice*, had shewed him his sumptuous Palace and earthly Paradice, instead of Admiring it, he only gave him this Serious and Christian Memento; *Hæc sunt quæ faciunt invitos Mori:* These are the things that make us so Desirous to Live in the World, and so Unwilling to Dye. The Lord sees good to break his People in their Estates, with Breach upon Breach, that they may be more willing and ready to leave the World, to get out of their earthly Tabernacles, and to be Cloathed upon with their House which is from Heaven. They shall have nothing but Hunger and Thirst, and fiery Serpents in the Wilderness of this World, that they may never take up their Rest, till they come to the heavenly *Canaan*, nor be Satisfied, till they come to sit down to the Marriage-Supper of the Lamb, where they shall have a full Meal of Glory. So that though it be no Comfort to be Broken in our Estates; yet there is much Comfort comes in by Broken Estates. Though *Lazarus* had no Advantage from his Poverty, because that brought him to the Rich Man's Gate, yet he had great and everlasting Advantage accrewing to him, into the sweet Repose of *Abraham*'s Bosome. God puts the * *Gall* and *Wormwood* of Vanity and Vexati-

* Διὰ τοῦτο ὁ Θεὸς ἐπίπονον φύσει καὶ μοχθερὸν τὸν βίον ἡμῶν κατέσκασεν, ἵνα ὑπὸ τῆς ἐνταῦθα συνωθούμενοι φλίψεως, ἐπεθυμίαν τῶν μελλόντων λάβωμεν. Εἰ γὰρ νῦν τοσούτων ὄντων λυπηρῶν πάντοθεν ἡμᾶς περιστοιχεζομένων, οὕτως ἐμφιλοχωρῶμεν τῇ παρούσῃ ζωῇ: εἰ μηδὲν τούτων ἦν, ἀλλ' ἄλυπος τις καὶ ἀπαλαίπωρος ὁ βίος ἡμῖν ἅπας ἐγίνετο, πότ' ἂν ἐπεθυμούσαμεν τῶν μελλόντων? Chrysost. ad Pop. Antioch. Hom.

on,

on, of Trouble and Disappointment, upon the Brests of all our Injoyments here, that we may not have a Delight to be always Sucking at them. He makes them a Broken Reed, that fearing to be Pierced by them, we may not Lean upon them. He sets them on Fire, now and then, like as *Absalom* did by *Joab*'s Corn Fields, that we may not dare to lye out any longer, but may gladly repair to him as our *Absalom*, as the alone Author of Peace, Rest, and Happiness to our Souls. And certainly, when we find so much Bitterness in all our Injoyments, we yet think it so good to stay here, did we find nothing but Delight and Sweetness in them, we should never think it good to go hence. They that have Feathered their Nests in the World, have no mind ( as One well Observes ) to be upon the Wing to Fly out of it. With you Christians, it must not be so : Your Emblem should be ( *νᾶυς ὑρανοδρομοῦσα*, if *Clemens* hit right ) a Ship moving towards Heaven, that must no where put in for Harbour, till at the Shoar of Blessed Eternity. If others will Flag and Flutter here below, and be Intangled with the Bird-lime of Wordly Cares, let them : But besure that you Soar a-loft, getting above the Cares of the World, and Flying as with Wings like a Dove, to the Windows of the Temple of God, in the heavenly Sion. It becomes not you, that are the Off-spring of Heaven, to lye Grovelling upon the Earth : You, that are the *Seed* of the *Woman*, it becomes not you to Content yourselves with the *Serpent*'s *Food*. The Heart of every Christian is the place where God, and Christ, and serious Thoughts of Heaven should lodge : Let not therefore the World Usurp upon them ; set not your Hearts upon those things, which God would have you always to keep under your Feet. Remember, Sirs, many might have come into the Harbour of Eternal Rest, with full Sails, with Top and Top-Gallant of Divine *Plerophory*,

*ry*, had they not run the precious Veſſel of their Souls on Ground; had they not ſplit themſelves upon the Rock of Worldly Cares. So hard it is to cut our way through an importunate Croud of Earthly Incumbrances, into the Kingdom of God. Whenever therefore, Chriſtians, the World appears to you in a Garment made of Love, ſuſpect it for a * *Dalilah* hired to Betray you into the hands of your Mortal Enemies, the cruel *Philiſtines*. The Champions could not wring an Apple out of *Milos*'s Hand, by all their Strength; but a Fair Maid, by Fair Means, got it preſently: Thus the Beauty and Smile of the World, it may Foil us ſooner than the Strength of the World; this, if we look not to ourſelves, may eaſily Steal from us all the ſweet, delicious Fruits of Heaven and Glory. Earth-ſeeking is uſually Heaven-loſing: They that Trade moſt for the World, do ſeldom Purchaſe that One Pearl of great Price. *Sicily* is ſo full of ſweet Flowers, (if *Diodorus Siculus* may be Credited) that Dogs cannot Hunt there: Sure I am, the ſweet Injoyments of this World, may eaſily make us loſe the Scent of Heaven. How well Satisfied then ſhould we be, to be without theſe things, ſtriving to live above them, when we find them ſo often, like a ſtrong Remora, hindring us in our Courſe to the Fair Haven of Eternal Happineſs? Of ſome Mountains, *Geographers* Write, That their Tops are above the middle Region of the Air, and out of the reach of Storms: Thus Chriſtians, they ſhould leave this lower Region of the World, and live above, would they not be Storm-driven in their Voyage towards the Holy-Land. ‖ *Anaxagoras* being Accus'd, as One that Studied not Poli-

* Ἐν ἐθῆτι ἐρωτοπεποιημένη. Juſt. Mart.

‖ Εὐφήμει, ἔφη ἐμοὶ γὰρ σφόδρα μελει τῆς πατριδος, δεικνὺς τὸν ἐρανόν. Sic Laert. in ejus vita.

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ticks for his Country's Good; *I have* (cry'd he) *a great Care of my Country!* pointing at Heaven. Let the World, Chriſtians, Accuſe you how it will, beſure that you Study Heaven, that you Meditate Glory, that you ſeek with all Care and Diligence the Kingdom of God.

OF ſo great Conſequence is a due Reſpect to Heaven and Glory, that * *Lactantius* denies thoſe to be of the True Religion, who ſeek them not as their Happineſs and Reward: Nor will he grant, That any Man knows the Power of Virtue, who remains Ignorant of, not deſiring that Eternal Recompence, wherewith the Lord at length will Crown it. However, you may Learn by this Treatiſe, that it is of wonderful great Concern to a Chriſtian, in all his Obedience; and therefore, no ſuch *Forbidden Fruit* as ſome would have it be, but a *Tree of Life*, planted by Heaven, for all God's People to Feed upon. Some, I know, have Applauded Un-bribed Obedience, without eying the Reward, by the Emblem of a *Lady*, with a *Water-pot* in the one *Hand*, and a *Fire brand* in the other; Reſolving, to Serve the Lord, though *Hell-fire* were Quenched with the *Water*, and there were no Torments to Puniſh her for Sin; though *Paradiſe* were Burnt up with the *Fire*, and there were no Reward, no Heaven, no Glory to Crown her for Well-doing. How far ſuch *Hyperbolical* Abſtractions are Commendable, I have ſhewed elſe-where: And muſt here only ſay, That though the New Nature would

* *Eſt enim Deus, qui ſolus poteſt honorare virtutem, cujus merces immortalitas ſola eſt; quam qui non appetunt, nec Religionem tenent, cui æterna ſubjacet vita: profecto neque virtutis vim ſciunt cujus præmium ignorant.* Lact. Inſtit. Lib. 3. Cap. 27. p. 332.

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act like it self, let God deal with it how he please, yet it's dangerous to Perplex poor, trembling Consciences with those Suppositions, wherein we have not the Spirit of God going before us. This were just as if you should set a Man to Shoot, and then take away the Mark: Or, as if you should bid a Man go Work in your Field, and allow him no Wages for his Incouragement. Sure I am, that as the Gospel deterreth us from Sin, by Arguments formed out of Hell and eternal Damnation: So it incourageth us to wait upon God in a way of Duty, by Arguments made out of Heaven and Glory. *** There is nothing more usual with the Holy Ghost, calling poor Sinners to Repentance, than to interweave Mercies and Judgments, Promises of Heaven that we may not Despair, and Threatnings of Hell that we may not be Secure, and Presume. True it is, God must first be Loved and Served for Himself: And so he may be, and yet be Loved for Heaven too, so long as we seek no other Heaven, but what stands in the Full Injoyment of Himself. There is no such a vast *Hiatus*, such a μέγα χάσμα, such a great Gulf betwixt God's Glory, and man's Salvation, as some do Fancy: The Sacred Oracles do no where speak of such an implacable Enmity betwixt them, nor any where teach them to stand upon Terms of Opposition, so that he who beholds the one, should not be capable of casting an Eye upon the other also. ¶ *Clemens Alexandrinus* will have the great end

*** Διὰ φόβου καὶ διὰ παρακλήσεως ὁ Θεὸς τὴν σωτηρίαν ἡμῶν οἰκονομεῖ. Ὁφόβος οὐκ ἀφίησιν ἡμᾶς ὑπὸ τῆς ῥαθυμίας ἐκλυθέναι, ἡ παράκλησις οὐκ ἀφίησιν ὑπὸ τῆς ἀθυμίας ἐκπίπτειν. Chrysost. Hom. 6. ad Pop. Antioch.

¶ Τέλος δὲ ἐστι θεοσεβείας, ἡ ἀΐδιος ἀνάπαυσις ἐν τῷ Θεῷ. Clem. Alex. Pædag. Lib. 1. Cap. 13. Pag. 101.

of all Religion and true Piety, to be the Acquiſition of an eternal Reſt in the Downy Boſome of God's Love. To be ſure it doth not Illegitimate any Man's Piety, nor Impeach the Truth of his Religion, to make this his End in ſerving God, that he may arrive at length to the full Fruition of God in Glory. The Lord, by a Miracle of Condeſcending Love, doth allow us, in Glorifying him, to ſeek our own Glory: And, in Serving Him, he gives us leave to eye the Saving of our own Souls. Should I tell you, that in all his Commands, the Lord ſeeks not *Himſelf*, but *you*; not that he may reap any Acceſſions of Happineſs and Glory by your Obedience, but that you may carry away the whole Crop; there is a Truth in it, for which both *Lactantius*, and *Clemens Alexandrinus* will be my Vouchees. * The great work which God hath been contriving from all Eternity, and ſtill hath upon the Wheel in the World, is to ſave his People from their ſins, and to bring them to a ſtate of endleſs Happineſs. So ſaith *Clement.* ‖ Therefore God wills his People to worſhip and do Homage to him as a Father, that keeping on in the pleaſant Paths of Virtue, and divine heavenly Wiſdom, they may come at length to Life, and bleſſed Immortality with Himſelf. So *Lactantius.* The Lord ſets us to Work in his Vine-yard,

* Οὐδὲν γὰρ ἀλλ' ἢ τὸ ἔργον μένον ἐπ' αὐτῷ σώζει καὶ τὸν ἄνθρωπον. Clem. Alex. Admonit. ad Gent. p. 42.

‖ *Propterea igitur colì ſe Deus expetit, et honorari ab homine tanquam Pater, ut virtutem, ac ſapientiam teneat, quæ ſola immortalitatem parit. Nam qui Deum honoraverit, hoc afficietur, præmio, ut ſit æternum beatus, ſit que apud Deum, et cum Deo ſemper.* Lact. de vit. beat. cap. 5. pag. 666.

that

that he may give us the Reward of eternal Glory, not that any Revenues of further Felicity may be brought into the Exchequer of Heaven for him, by our workings. The Lord knows how Dead we are Naturally to the things which concern our eternal Peace: And therefore doth he tempt our desires as it were with the tenders of Glory, Honour and Immortality, that he may bring us to chuse the way of Life.

AND, O how Serious should this make us in the study of Holiness! how willing to spend and be spent in the Work of the Lord, when so sure that all the Lines of Obedience which we draw, shall center in Happiness! †† *Quintilian* is of Opinion, That though in it self Ambition be a Foul Vice, yet it begets as the Off-spring thereof, many a Beautiful and Amiable Virtue. Sure I am, there is an holy Ambition, a Desire to be Great in the Kingdom of God, to sit High in Glory, that, if deeply rooted in our Hearts, would bring forth a most virtuous Off-spring in our Lives, making us Men of brave Resolutions, of high Majestick Spirits. We should then think it as much below ourselves, to be dabling, like Children, in the Mire of Worldly Drudgery, and filling our Laps with the Dirt of Earthly Injoyments, as *Alexander* thought it below his Princely Grandeur, to be found exercising at the *Olympick Games*. When *Hormisdas*, that Noble *Persian*, could not be drawn by a sordid Office in

* Πειράζοισε ὁ κύριος ἐκλέξαθαι τὴν ζωήν. Clem. Alex. Admon. ad Gent. pag. 45.

†† *Licet ipsa vitium sit ambitio, frequentur tamen causa virtutum est.* Quint. Institut. Orat. Lib. 1. c. 2. p. mihi 14.

the Stable, to Revolt from Jesus Christ, yet the King thought, by some greater Preferment, to overcome him, and therefore promoting him in his Palace, *Jam nega Fabri Filium*, said he; *Now deny the Carpenter's Son*, speaking Reproachfully of Christ: But such Principles of Heroicalness, such a Spirit of Gallantry, did a due respect had to the Recompence of Reward, put into him, that he can Trample with an holy Scorn upon all those Honours, when coming to Bribe him out of his Interest in Christ and Glory. Thus it would make us Scorn the World, and let go all worldly Injoyments, rather than Deny Christ, or do any thing unworthy our Christian Profession, did we but ponder upon the Crown prepared for us. He that hath this Hope, *purifies himself*, (saith the Apostle 1 *John* 3. 3.) [speaking of the Hope of Glory at Christ's Appearance] *as he is pure*. If any thing there be, which can beget in us a care to walk before God, in all holy Conversation and Godliness, 'tis certainly the due Consideration of that Eternal Reward that God sets before us. Heart Purity, with a Life of practical Godliness, that's the *Regia Via*, the King of Heaven's High-way, which leads to Glory: So that whoever hath a due respect to heavenly Glory, desiring that as the Reward of all his Labours, can no more make light Performances, than a Man who desires Life, can set Light by Food and Raiment, with such like Comforts, that are as Oyl to feed that Lamp. ¶ As there is no possibility of arriving at Heaven without Know-

¶ *Scientia id praestat, ut quomodo, et quo perveniendum sit, noverimus, virtus ut perveniamus. Alterum sine altero nihil valet: ex scientia enim virtus, ex virtute Summum Bonum nascitur.* Lact. Instit. lib. 3. cap. 12. p. 271.

ledge

ledge of the way: So neither is it poſſible, that we ſhould ever come to Heaven, the way being known without walking therein. 'Tis not the *Jacob*'s Staff of Speculation, but the *Jacob*'s Ladder of a Godly Converſation, by which we muſt Climb the Tree of Life. The School-men have large Diſputes *pro* and *con* about the Nature of Divinity, Whether it conſiſt more in Speculation or in Practiſe? *Aquinas* makes *Theologiam Speculativam*, and *Scotus* will have it *Practicam*; but indeed 'tis the Complication of both theſe that makes a good Chriſtian, whoſe Goſpel Light muſt be Animated with a Goſpel Life, and all whoſe Knowledge muſt Expatiate into Obedience. *Theſe things if you know* (ſaith the Lord of Life) *happy are ye if you do them.* John, 13. 17. Knowledge may be our Pilot to guide us in our courſe; but Practiſe is the Ship in which we muſt Sail to the Shore of eternal Soul ſatisfying Happineſs. Hence the Apoſtle, (*James*, 1. 25.) pronounces the Practical Hearer *Bleſſed*, though not for his Deed, yet in his Deed clearly making Practiſe the Evidence, thô not the Ground of our Happineſs; the Way that leads to a Crown of Life, though not the Price whereby we ſhould think to purchaſe it. As God is a plentiful Rewarder of thoſe that diligently ſeek him, ſo he will be ſought before ever the reward of eternal Glory can be had. Having therefore our Eyes upon the Star of True Happineſs, let us keep our Hands to the Helm of Practical Holineſs. [1] He that would be Bleſſed, deſiring to be Wiſe to Salvation, let him hear the Voice of God; let

[1] *Qui vult ſapiens ac beatus eſſe, audiat Dei vocem; diſcat juſticiam; humana contemnat; divina ſuſcipiat ut Summum illud Bonum ad quod natus eſt, poſſit adipiſci.* Lact.

him work Righteouſneſs; let him deſpiſe humane Vanities; let him enterprize divine Offices; that he may come at length to the full Enjoyment of that Chiefeſt Good, for which he came into the World. We muſt quit ourſelves like Men on Earth, or never look to be made glorious like the Angels in Heaven. True Happineſs is a rich Jewel, Lockt up in the Cabinet of Heaven, in the Kingdom of God: Holineſs muſt turn the Key, or the Door of Bleſſedneſs, the Gates of the Heavenly *Jeruſalem*, will never open to us. Keep we therefore our Eyes upon Heaven's Glory, and then forbear we to do the Work of God upon Earth if we can. It's hope of Gain that makes the diligent Tradesman be up ſo early, and ſo patient to endure hardſhip: How much more ſhould the Hope of gaining not Earth but Heaven, not thoſe Riches which periſh in the uſing, but the Riches of eternal Glory, make us labour to be Holy? Oh let Carking for this World be expelled with our Care for Heaven: Let this eat up our Hearts with deſire to have the Injoyment of that glorious Inheritance! 'Tis Fabled of *Leobis* and *Bitou*, that their Father having been imploring the greateſt Bleſſing from the Gods upon theſe his Two Sons, the next morning they were found both Dead in their Beds. The greateſt Bleſſing that can befall a Child of God, is to dye in the Lord, bidding Adieu to this vale of Tears, and ſo entring upon his Maſter's Joy. The Happineſs of God's People doth indeed dawn in this Life in the Beauties of Holineſs from the womb of the Morning; but the Noon-tide of their Happineſs, the Meridian Light of Glory, doth never ſhine forth upon them, till they come to Heaven. Moſt of a Chriſtian's Drink in this Life is *Oxymel*; Heaven alone puts that pure Cup of Conſolation into his hand, wherein there is no ſour Ingredients. True Bleſſedneſs grows indeed upon the Tree of Godlineſs, which hath indeed ſome

ſome Bloomings and Buds of Comfort here; but it comes not to it's full growth till another Life: This World is too Cold a Climate to bring it to Ripeneſs; it muſt firſt be tranſplanted into the heavenly Canaan, and have the Sun of Righteouſneſs ſhining upon it in full ſtrength, before the bleſſed Fruit of this Tree will ever be brought to it's full Maturity. So that a Chriſtian doth not Wither when plucked up of Death as it were by the Roots: but he changes the place of his growth, leaving the Wilderneſs to be Planted in Canaan, where the Fruit of Holineſs is now Crowned with Life everlaſting.

COME ¶ then, come all ye that Hunger, that being ſatisfy'd with this heavenly Food, ye may lay aſide your Hunger for ever. This Meat and Drink, which God hath provided in Heaven, is of that Sovereign Virtue, that it both makes the Blind to See, and the Deaf to Hear, and the Lame to Leap for Joy, and the Fooliſh to know Underſtanding, and the Sick it reſtores to Health, and the Dead it makes to Live a life of endleſs Glory. *Tully* would have a Prince fed with Honour, and drawn to Heroick Atchievements by the deſire of Glory and Renown: And I, likewiſe would have God's People to live upon the Glory to come, as that which will draw them to walk worthy of God,

¶ *Veniant, qui eſuriunt; ut cæleſti cibo ſaturati, ſempiternam famem ponant. Veniant qui ſitiunt, ut aquam ſalutarem de perenni Cæleſtique Fonte pleniſſimis fauci-bus trahant. Hoc cibatu atque potu Dei, et cæci videbunt, et ſurdi audient; & muti Loquentur; & claudi ambulabunt; & ſtulti ſapient; & ægroti valebunt; & mortui reviveſcent.* Lact. de vit. Beat, cap. 27. pag. 732. Edit. Gal.

who hath called them out of Darkneſs into the Kingdom of his dear Son. Can any Man that ſees Heaven, and knows what it is to be with the Lord for ever, go on in a courſe of ſenſual brutiſh living, not regarding to prepare himſelf for the Glory to be revealed in him? So ſweet is the Pleaſure of that eternal Light, that if we ſhould enjoy the ſame no more than one ſhort hour, yet for this one hour's Happineſs, we ought, and that deſervedly, to deſpiſe all the Delights and Pleaſures that the univerſal confluence of Worldly enjoyments could afford us.

TELL me then, if God's People be not well adviſed, to ſtudy Holineſs? Tell me, if the Wicked be not dreadfully Beſotted, to go on in a courſe of Ungodlineſs? Oh tell me, or yourſelves rather, if the Fleſh be not a deadly Enemy, if the World be not a murtherous Traytor, that for the Pleaſures of Sin, which are but for a ſeaſon, would make us to forfeit ſuch fulneſs of unutterable Joyes at God's right hand for evermore? What Man that is well in his Wits, conſidering theſe things, would delight in the Pleaſures of Death, to loſe for them the Paradiſe of God? To live a life of ſenſual Pleaſure, or to win the World by works of Darkneſs, what is your Gain poor Mortals, if you loſe the Inheritance of Saints in light? Remember, Heaven is an holy place, into which nothing that defileth, or is unclean can ever enter! Queen *Elizabeth*, they ſay, obſerving once in her Progreſs ſome Pictures of her ſelf, hung up that were much unlike her, cauſed them to be pulled down and burnt. Burning and everlaſting Deſtruction in Hell muſt be the end of all thoſe who ſtrive not to become like God in Purity and Holineſs! Beſure therefore that you be found changed into his Image: Let every unrighteous way be ſhunned, and let Religion be your τὸ ἔργον, the great

great Buſineſs of your Lives, would you ever eſcape Miſery, and be Crowned with Glory. You muſt both begin and hold on in the Spirit, would you ever come to the Spirits of Juſt Men made Perfect. He that would have his Holineſs carry his Soul to Heaven, muſt be ſure to carry it to the Grave with him. Perſeverance, that is the Crowning Grace; and yet few there be, who do Crown their good Undertakings with Perſeverance. Albeit, that thoſe alone who continue in Well-doing to the end ſhall be Saved: Yet ſmall is the number of thoſe, who make not a full end of Well-doing, before ever Salvation be obtained. The hands of our Faith and Obedience, like thoſe of *Moſes*, are apt to grow weary, and to hang down, if the living Stone of an eternally glorious Reward, be not put under them, by a due Reſpect had thereunto: That therefore our Hearts may never fail us, nor our Hands grow weary in Well-doing, the Lord allows us to have with *Moſes* an Eye fixed upon the Recompence of Life everlaſting.

WHAT then remains, but that we all give diligence to anſwer the Lord's Bounty, with undaunted Perſeverance in a way of Duty, looking carefully to ourſelves, that we loſe not the things which we have wrought, but that having finiſhed our Courſe with Joy, we may receive a full Reward. He that holds the Myſtery of the Faith in a pure Conſcience ſhall be Saved; but he that makes Shipwrack of Faith and a good Conſcience ſhall be Damned! Look to it Chriſtians, exchange not *Canaan* for *Egypt*, exchange not Heaven for Hell, Oh take heed that you make not Sale of a Crown of Life, of a Kingdom that cannot be ſhaken, for the Wages of Unrighteouſneſs!

NOW

NOW may the Lord make this enſuing Diſcourſe to you, like a *Golden Spur*, to extimulate and provoke to Diligence, in the way to *Sion*. May He cauſe it, like ſo much divine *Nepenthe*, to expel your worldly Sorrows, and to fill your Souls with the Oyl of Gladneſs! May he let you find it as a Pillar of Fire to guide you through this Wilderneſs, to the Land of Promiſe! May he change it whilſt you ſhall meditate upon it, into the Chariot of *Amminidab*, that will carry your Hearts away into Heaven, enabling you to lay up for yourſelves a Treaſure there! So Prayeth,

*Yours in the Faith, Love, and Service of the Everlaſting Goſpel, for* JESUS's *Sake,*

JOSEPH COOPER.

# A PROSPECT OF Heavenly Glory, For the Comfort of Sion's Mourners

HEB. XI. xxvi.

*For he had Respect unto the Recompence of the Reward.*

## CHAP. I.

*The Con-Text Cleared, the Text Divided, and the Terms Explained, with the Doctrine Observed from the Words.*

SINCE first the *Tree of Knowledge*, became an occasion of eternal Death to us, the *Tree of Life it self*, hath brought forth almost nothing else but *Apples of Contention* amongst us, some Affirming, That we are to Merit eternal Life by

by our Obedience, and others, denying the Lawfulness of having any respect at all to eternal Life in our Obedience, though only by way of Incouragement, and as the unmerited, and gratuitous Reward, which God hath freely promised to all that *Diligently seek him.* Heb. 11. 6.

BUT as *Christ* himself, the sole Author of eternal Life to all that obey him, was Crucified betwixt Two Thieves, so that which I take to be the Truth of God in this case, as neither Derogating from the Freeness of his Grace, nor yet Patronizing Disingenuity and a Mercenary Spirit in Man, why, it lyes inviolate betwixt these Two Extremes, which are both of them Errors of no less dangerous Consequence, than of manifest and palpable Repugnancy to the unerring Rule of Truth, God's holy Word. For though we may not have Respect to the *purchasing of eternal Life, by our Obedience*, yet we may lawfully have Respect to the *Possession of it in our Obedience:* And though we must not make eternal Life the sole Ground of Obeying the Lord, yet we may lawfully with *Moses*, to quicken us in our Obedience, have Respect to the Recompence of Reward, as I hope by Divine assistance, having first given you the Dependance, and genuine Sense of them, to make good from the Words of my Text.

FOR the Dependance of the Words, we must know that if we look upon the general state of this Chapter, wherein they have their place of residence, we shall find it to be an Apostolical *Abridgment of the Old Testament*, in that part thereof which is Historical, containing a Narration of the *Heroical Atchievements* of those *Famous Worthies of the Lord*, the excellency of whose Faith in the many eminent Fruits, and invincible Operations of it, is herein left upon everlasting *Record*, as

as that which ſhall be *found unto Praiſe, and Honour, and Glory at the bleſſed Appearance of Jeſus Chriſt.* 1 Pet. 1. 7.

AMONGST theſe *Famous Worthies*, of whom both Men and Women, our Apoſtle gives a particular *Catalogue*, as of Perſons made Glorious by the unblaſtable Fruits of a lively Faith, ſome have Renowned themſelves as Servants *actively*, by their doing and living to God; and others have approved themſelves as Soldiers *paſſively*, by their Magnanimous Suffering and Dying for God: But now *Moſes*, of whom my Text is ſpoken, ſtands fully intereſted in both Conditions, as having given ſufficient Teſtimony of his Faith, not only by what he did, but alſo by what he ſuffered; not only by laying forth his Life in the ways of God, but alſo by his readineſs to lay down both Riches, and Honours, and Pleaſures, yea, and Life it ſelf for the Cauſe of God. For, whereas, whilſt yet in his Non age, he had the Honour to be called the Son of *Pharoah's* Daughter, yet no ſooner did he come to Age, and arrive at the *acme* of true Wiſdom, but he voluntarily renounced that Priviledge, though poſſibly it might have proved a Preludium to Royal Dignity, intitling him to the Crown and Government of all *Egypt*, ſo great was his Ambition to be found in the number, that he might have a Right to all the Priviledges of God's Children. *ver.* 24.

WHEREAS he might have lived a Courtier, enjoying what Heart could wiſh, faring deliciouſly every day, and glutting himſelf with all carnal Pleaſures, that either variety of melodious Sounds, and exquiſite Harmony, or gorgeous Apparel, or extremity of Luxury could poſſibly afford: Yet we find him bidding adieu to all theſe, and rather *chuſing to ſuffer*

*unde-*

*undeserved Scorn, Reproach, and Persecution with the People of God, than to enjoy those, and the like Pleasures of Sin for a season,* v. 25.

WHEREAS in a word, the whole Land of *Egypt* was before him, and likely (for ought I know) to entertain him with the sway of a Royal Scepter, with the Government of the whole Kingdom, and with an universal Confluence of all the Happiness that either Riches, or Honours, or the whole Treasury of *Egypt* could suppeditate: Yet in the preceding part of this Verse, wherein my Text lyes, the Holy Ghost there testifies of him, *that he preferred the reproach of Christ before all this*, the very worst, and that which is most bitter in Christ, before the choicest Treasures, before the very best, the most sweet and delightful Enjoyments in all the Land of *Egypt*, esteeming it his greatest Honour to be *dishonoured* in the World, for the sake of the Lord Jesus; and the reason of all this, you have subjoyned in the Words of my Text, *even because he had a Respect to the Recompence of the Reward.*

THUS I have in short given you the *Dependance* of the Words and thereby also given you to understand, that they are brought in as one grand reason of *Moses* his Obedience and Self-denyal, letting us plainly know, why *Moses* should thus refuse the great dignity of being called the Son of *Pharaoh*'s daughter, why he should *rather choose to suffer affliction with the People of God, than to enjoy the Pleasures of Sin for a season*: Why he should esteem so highly of Reproach for Christ, as to count it greater Riches than the choicest Treasures in all the Land of *Egypt*, and the reason of all this was, *because he had Respect to the Recompence of the Reward*, which if seriously consider'd of, why;

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it will make him take up his Cross chearfully, it will make him follow hard after Christ, as well in Adversity as in Prosperity; it will make him do, and suffer, and willing to become any thing, if by any means he may attain such a transcendently glorious Reward, a Reward that is nothing less than the full enjoyment of God over all, blessed for ever, in *whose Presence there is fulness of Joy, and at whose Right-hand there are Pleasures for evermore.* Psal. 16. 11.

BUT waving the Relative Consideration of the Words, we purpose to insist upon them as Absolutely Considered, and as they are an intire Proposition of themselves, and so they will present us with these Two Considerables following.

I. A Gracious Act, exerted by *Moses*, the Man of God, and that we have expressed in these Words; *For he had Respect* ——

II. A Glorious Object, about which, that Act of *Moses* was exercised, and that we have expressed in these Words; *——To the Recompence of the Reward.*

THESE are the parts of the Text, the Genuine sense whereof I shall give you in the explication of the Terms, labouring now to break the Shell, that so you may come to that sweet Kernel of Gospel-truth, which is wrapt up, and enclosed therein.

*FOR he had respect.*] In this Phrase is implyed, that gracious Act of *Moses*, whereby he had respect to, stedfastly fixing his eye upon, the recompence of the Reward, as matter of singular incouragement to deny himself for the Lord's sake, in all those Riches, Honours, and variety of carnal Pleasures, which by dissembling

dissembling Conscience, and continuing a Courtier he might probably have enjoyed, at least for a Season. The Original word ἀνέβλεπεν is metaphorical, signifying in this place, to look from one thing to another, not with the eye of the Body by any corporeal sight, but with the eye of the Soul by a spiritual sight: And so truly it doth most emphatically set forth the power of *Moses* his Faith, enabling him to look from the things that are seen, to the things that are not seen, from things Temporal to things Eternal, by which means he was wonderfully encouraged to let go all worldly Advantages, and to suffer Affliction chearfully with the people of God. *Moses* had the whole Land of *Egypt*, together with all the Riches, Glory, and Pleasures thereof before him, which a Carnal heart would think might have made him content to live and die a Courtier: But such was the power of Faith within him, fixing his heart and mind upon things above, upon the Land of Promise, the Cœlestial *Canaan*, the Heavenly *Jerusalem*, together with the Beatifical Vision of God in Eternal Glory, that for these he can chearfully renounce whatever Riches, whatever Honours, whatever Pleasures the Land of *Ægypt* could possibly afford him.

*TO the Recompence of the Reward.*] That glorious Object, upon which *Moses* fixing his eye, did so chearfully deny himself in all his worldly enjoyments, you have here expressed by one word in the Original, μισθαποδοσία, signifying such a Reward, whereby a Man is Recompenced. This Recompense is diversly taken, according to the Persons to whom, and work for which, it is given. When to a wicked Person for an evil work, it intendeth a fearful Revenge, comprizing under it Indignation and Wrath, Tribulation and Anguish, as that which is due to Sinners upon the commission of any the least Transgression: But when

to

to a Righteous Person accepted of God through Christ, as here in my Text, for a work approved by him, then indeed it doth not import any merit or desert on Man's part, but abundance of Mercy and Grace on God's part, who, though we are unprofitable Servants, and can merit nothing at his hands, yet will not suffer us to do or endure any thing for his sake, without a most transcendently great and glorious Recompence.

WHAT that recompence of reward was, upon which *Moses* so stedfastly fixed his eye, is not here I confess distinctly set down, but yet we may easily collect from the carriage of *Moses*, that it was some higher Honour, some better Pleasure, some more excellent and durable Treasure, than the Land of *Egypt* could ever afford him, otherwise, making choice of these, why is it that we find him renouncing those, unless we should think him to have changed for the worse, when yet we find the Spirit of God, in the words of my Text, commending his choice?

'TWAS not then any Temporal Reward, but an Eternal Reward that *Moses* had in his eye. 'Twas not Earth, but Heaven; 'twas not the Meat that perisheth, but the Meat which will indure to Everlasting Life; 'twas not any Momentary Pleasure lasting only for a Season, but it was Fulness of Joy in God's presence, it was perfect freedom from Sin, it was Grace glorified, it was the Beatifical Vision of God in Heaven, together with those Soul-satisfying Pleasures that are at his right hand for evermore, to which, in all his obedience, we find *Moses* so stedfastly looking.

SO then from the practise of *Moses*, the Man of God, thus fixing his eye in all his obedience upon

the recompence of Reward, and encouraging himself therewith chearfully to bear the Cross of Christ, to Mortification, Self-denyal, and the like wholsome severities of Religion, you may observe with me this point of

## DOCTRINE.

*That God's People for their better encouragement to all holy, self-denying, and obediential walking before him, they may lawfully have Respect to the Recompence of the Reward.*

WHILST we are denying our selves, running the way of God's Commandments, and doing the work which he hath given us to finish here on Earth, 'tis no Solœcism at all in Christianity, for us to have our eye stedfastly fixed upon that eternally glorious Reward, which the Lord hath laid up with himself for us in the Kingdom of Heaven. We may, lawfully walking with God all our life, be encouraged against whatever Difficulties and Persecutions we meet with in Heaven's way, to think how incorruptible the Crown is, how glorious the Kingdom, how unspeakable the Joy, how secure the Rest, how endless the Pleasures, how undefiled the Inheritance, how full, uninterruptible, and everlastingly satisfying, the Communion with God over all blessed for ever is, whereof we shall take Possession in the hour of death.

HOLY *Daniel*, when praying in the Land of his Captivity, he opened his Window, and set his face towards *Jerusalem*: Thus when Praying, when Repenting, when Suffering, and Dying for Christ, we may lawfully open the Eye of Faith, and set our faces towards the heavenly *Jerusalem*, towards the promised *Canaan*, towards the Temple of God in Zion, the place of our eternally blessed, and glorious Rest.

'TIS

'TIS a bold attempt for Men to make reſtrictions where God himſelf hath made none; for Men to ſay we *muſt not*, when God himſelf ſaith we *may* in all our obedience have an eye to the recompenſe of Reward, to the full enjoyment of him in Glory.

THE example of *Moſes* in this place, doth evince beyond all exception, that ſome reſpect may lawfully be had to the recompence of the Reward, at leaſt by way of motive and encouragement to ſtir us up, and to quicken us both in doing and ſuffering for the God of Heaven. For this you ſee is given in as one ſpecial reaſon, Why he refuſed to be called the Son of *Pharaoh's* Daughter: Why he *choſe rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of ſin for a ſeaſon*: And, why he *eſteemed the Reproach of Chriſt greater Riches than the Treaſures of Ægypt*, even becauſe he *had a reſpect to the Recompence of the Reward*, eſteeming of all the Riches, Honours, Pleaſures and Enjoyments of this World, as not worthy to be compared with the Glory that was to be revealed in him.

AND if *Moſes* might thus incourage himſelf to indure hardſhip, as a good Souldier of Jeſus Chriſt, by having an eye fixed upon the recompence of Reward, upon Glory, Honour, and Immortality, why ſhould it not be lawful for Chriſtians to do the ſame? How can that be unlawful in Chriſtians, which the Holy Ghoſt hath left upon eternal record, as a matter of high commendation in him? Let us not think that the Lord will condemn us for looking at that in our Obedience, for which he hath ſo highly commended his Servant *Moſes*. That which was imputed to him for a Virtue, will never be imputed to us for a Crime: But we alſo, as well as he, may, for our better encouragement in all the ways of obedi-

ence, have respect to the recompence of reward, to that *far more exceeding and eternal weight of Glory.* The Husbandman can cheerfully undergo the Labour and Charges of Seed-time, though many times very great, when his eye is fixed upon the Harvest. Thus to make us chearful in sowing to the Spirit, we may lawfully have an eye to the great Harvest, when every one that now soweth Righteousness, shall be sure to Reap a *full Crop of Eternal Glory,* Gal. 6. 8. 9.

## CHAP. II.

### *The Method laid down, with two introductory Propositions, for the better understanding of the Doctrin.*

IN the prosecution of this Heavenly Truth, having first premised something by way of Introduction, I purpose, ( *annuente Deo* ) to observe this Method.

I. I shall shew you, What it is to have respect to the Recompence of the Reward.

II. I shall endeavour to let you understand, How you are to have Respect to the Recompence of Reward.

III. I shall give you, Some Scripture Reasons, proving that you may have respect to the recompence of reward.

IV. AND lastly, I shall help you to improve this Truth, by way of Use and Application, that so it may

not

not be Unprofitable, but every way Advantageous to your Souls.

BEFORE I come to these things, you must give me leave to premise something (as was hinted) by way of introduction, which I shall wholly comprize in these two particulars.

1. *THAT we are bound to serve the Lord, and to walk in all dutiful obedience before him, though there were no Heaven, no Glory, nor reward of Eternal Life to be expected from him.* The obligation of our obedience to the Lord Jehovah, ariseth not so much from the promise of Eternal Life, annexed to the Commandment, as from the authority of God's Commanding.

INDEED, when-ever God sweetens his Precepts with Promises, crowning our Temporal Obedience with an Eternally Glorious Recompence, this lays us under a stronger engagement: But yet if you separate betwixt the Precept and the Promise, if you take away the Reward of Eternal Life, yet all this will not dissolve, nor nullify that obligation of Obedience to God, that lies upon us. For impossible it is, and utterly repugnant to the quality of Rational Creatures, as we are, not to be subject to the will of our Creator, and indebted in all possible Obedience to him that made us.

SUCH is the transcendent Excellency of God, that in himself he is infinitely worthy of all our Services, and such is the Sovereignty of God over us, that though we should serve him ten thousand years together, in the most holy, seraphick, and heavenly manner that ever Saint or Angel did, yet after all

this, he might annihilate us, and yet do us no wrong.

WHATSOEVER we are, whatsoever we have, whatsoever we are able to do in this world, the Lord hath more interest in it than we have our selves, and therefore we owe our selves, we owe our enjoyments, and services to him; so that he may justly require them at our hands upon any terms, and we are bound to surrender them, though he should never vouchsafe us the least recompence of Reward for so doing. (*a*) Though we may look to the Recompence of Reward, yet we must not stay there, but must look beyond it to God's Glory, resolving, that though he should never Reward us, yet in well-doing we would glorify him.

A Child is bound in duty to obey his Parents, though they have no Portion, no Riches, no Inheritance to bestow upon him, because they are his Parents: Thus Christians, though there were no Heaven, no Happiness, no reward of Eternal Life for God to bestow upon you, yet doubtless you were bound to obey him, even because he is God over all blessed for ever.

(*b*) FOR sundry respects whatever good works we do, or can do, they are all of them due to God,

(*a*) *Nos tamen in præmijs non oportet consistere, sed longius spectare ad gloriam dei, ut quamvis nulla præmia proponerentur, tamen vellimus recte facere.*

(*b*) *Pluribus de causis in solidum omnia opera nostra bona sunt debita deo, ita ut possit omnia exigere, etiamsi præmium nullum dare velit.* Bern. in Serm. *de Quadruped.*

and

and therefore (saith *Bernard*) he might require them of us, and we accordingly were bound to perform them, though he should never render to us for them the reward of Eternal Life

2. *THAT though we thus owe Obedience to God, and are bound to serve him, were there no Reward to be expected, yet such is the infinite condescention and goodness of God, that he hath provided an Eternally glorious Reward for all such as walk sincerely in Obedience before him.* He might exact Obedience at our hands upon terms of absolute Sovereignty, but such is his matchless condescention, that he only desires it upon Terms of Bounty, and remunerative Goodness.

(c) THE Lord, though in regard of his absolute Sovereignty over us he might, yet such is his remunerative Goodness that he will not suffer any thing which we do for him to go unrewarded, but will certainly Crown it with Eternal Glory.

AS Christ commanded the broken Meat to be gathered up, not suffering the least fragment to be lost; So the Lord will gather an exact account of

(c) *Quamvis deus qui omnium Conditor est et dominus pro suo in nos jure et impio voluntatis sua præcepta simpliciter proponere et a nobis obedientiam maga authoritate exgiere possit, patris tamen ingenium potius quam severi et immitis domini, mores imitari vult, una cum præceptis suis amplissimas omnis generis bonorum promissiones proponens, quo facilius a nobis obedientiam impetret, qui tot, tamque graves sentimus Remoras qua a via salutis revocant.* Gualther. in 1. Johan. 4. 18. Pag. 61.

all our Performances, and will never suffer us to lose so much as a Prayer, as a Sigh, as a Tear, no nor so much as a Cup of Cold Water by him, *Mat.* 10. 24. God's People are now indeed, by those that have their Hope in this Life, counted of all Men most miserable: But when Christ shall come to be glorified in his Saints, and admired of all those that believe, then shall the Wicked themselves be convinced, that verily there is a Reward for the Righteous, *Psal.* 58. 11. Wicked Men think it in vain to serve God; they can see no profit in keeping his Ordinances: but however, if we walk uprightly, abounding in the work of the Lord, we shall find, that our labour will not be in vain with the Lord, and that in keeping his Commandments, there is great Reward, *Psal.* 19. 11. 1 *Cor.* 15. 5, 8. *(d)* God will never forget our labour of Love, nor suffer any good thing that we do for him to go unrewarded.

'TIS storied of *Caius* the Emperour, that after he came to be Emperour, the first thing he did was to prefer *Agrippa*, who, for wishing him that Imperial Dignity, had suffered Imprisonment, to whom he gave a Chain of Gold full as heavy as the Chain of Iron, which *Agrippa* had worn in Prison for his sake: Thus to be sure, when the Lord comes to sit upon the Throne of his Glory, the first thing he will do, shall be to Reward all those that have done or suffered any thing for his sake; then he sets upon their Heads a Crown of Righteousness, then he puts them in full Possession of Eternal Glory, then he calls them up into Everlasting Communion with God in Heaven, saying; *Come ye Blessed of my Father.* Mat. 25. 34.

*(d) Nullum etenim bonum irremuneratum deus relinquit.* Carthusian. in Luke 16.

*Pharaoh's*

*Pharoah's* (e) Butler may forget the Kindness of *Joseph*; but the Lord will never forget our Labour of Love, nor suffer any thing that we do for him, to go unrewarded. *Heb.* 6. 10. We have the Promise of God, who cannot Lie, for our Security, *that if by Patient continuance in well-doing, we seek for Glory, Honour, and Immortality, he will certainly Crown us at length with Life everlasting.* Rom. 2. 7.

## CHAP. III.

### *The Doctrine explain'd; shewing what it is to have a Respect to the Recompence of the Reward, in Six Particulars.*

I. THESE things premised, I come now to shew you, What it is to have Respect in our Obedience to the Recompence of Reward: And that I shall indeavour to do in these few Particulars.

1. *STEDFASTLY to believe, that there is a Reward for the Righteous, and that our Labour shall never be in Vain in the Lord.* 1 Cor. 15. 5. 6. Faith is the Eye of the Soul, that gives it a sight of those eternal good things, which are not seen: So that when in our Obedience, we get as it were upon the top of Mount *Pisgah*, thence taking by the Eye of Faith, a Prospect of the Heavenly *Canaan*, where after our wearisom Pilgrimage, we shall have an ever-

(e) *Utcunque homines pactum mercedem detinere et negare solent: Christus tamen id nec faciet unquam, nec facere potest.* Titus 1. 2. *Davenant in Col.* c. 3. v. 24. p. 479.

lasting

lasting glorious Rest, then we have *respect to the recompence of the Reward.*

MEN may possibly discourse of Heaven and Glory, telling you to Admiration, how incorruptible the Crown is, how everlasting the Joy, and how transcendently Glorious the Happiness, which God hath provided for those that Love him: But till they stedfastly believe the Truth of all this, till by Faith they can look within the Vail, till by Faith they can Antedate Heaven, and bring down the bright Reflections of eternal Glory into their own Hearts, they have no respect to the Recompence of the Reward. For how can he have respect to Heaven and Glory, to eternal Life and Happiness in the World to come, who Believes them not?

THE Sun is a Glorious Body, but that's undiscernable to a Blind Man, who wants an Eye to behold the Lustre and Splendour of it: So though the Recompence of Reward be transcendently Glorious, and ten thousand times more Radiant than the Sun in it's Noon-day brightness, yet an Unbeliever can have no respect to it, as wanting an Eye of Faith to discern all this. There is a dark Mist upon Eternity to all Unbelievers; they are led by carnal Reason, and will therefore believe no more than what Sense discovers: but now Faith, that gives a present Subsistence to future Glory, and is the convincing Evidence of *things hoped for*, of Heaven, and eternal Felicity, though as yet *unseen*. Heb. 11. 1.

SENSE cannot out-see time, nor look beyond the Grave; but Faith gives the Soul a clearer Prospect of Eternity, and shews it under all Afflictions, *a far more exceeding and eternal weight of Glory.* 2 Cor. 4. 17. So then, when by Faith we can look into another World,

World, believing that verily there is a Reward for the Righteous; when by Faith we can assure our hearts of the Glory to come, believing that he who Sows to the Spirit, shall of the Spirit Reap Life everlasting, then we *have Respect to the Recompence of the Reward.*

2. *FIDUCIALLY to apply it to our selves, as that which we believe shall be the Recompence wherewith the Lord will eternally Crown us.* Thus *Moses* whilst he refused to be called the Son of *Pharoah's* Daughter, esteeming the Reproach of Christ greater Riches than the Treasures in *Egypt*; doubtless he looked upon the Lord *Jehovah* as his Portion, upon the Kingdom of Heaven as his own Inheritance, upon Life, Happiness, and Eternal Glory, as things prepared for himself, and so he had Respect unto the Recompence of the Reward. To come unto the Lord in ways of Obedience, believing him to be a plentiful Rewarder of all that diligently seek him, is something: but when we appropriate God for a Portion to our selves, saying with *Thomas, My Lord, and my God*, and believe him to have prepared for us in particular, such Eternally Glorious Things, as eye never saw, nor ear heard, nor could the Heart of Man ever yet conceive of, then we have Respect indeed to the Recompence of the Reward.

THE Church of *Rome*, I confess, hath Anathematized all those who urge it upon Believers, as their duty to appropriate God, and Christ, and eternal Glory in Heaven, to their own Souls; and they call us by way of Reproach *Specialists*, for maintaining that the Object of saving Faith is the special Mercy of God; Remission of Sins for me, and Justification through the Blood of Christ for me, and a Crown of Life laid up for me, and a Kingdom of Eternal Glory

to

to be expected by me in Particular; this they declaim against as the first born of all Absurdities: But believe it Christians, without this particular Appropriation of God and Christ, and Eternal Glory to our selves, our Faith will bring us no more Peace, no more Comfort, no more Joy in the Holy Ghost, than for *Lazarus* to hear there was Food enough in *Dives*'s House, when he might not so much as taste of the Crumbs that fell from that Rich Man's Table! *Hagar* had a Well of Water hard by her, but for all that she sits weeping, so long as she saw it not: Thus Christian, though God and Christ and the Kingdom of Heaven, with all the Glory thereof lye before thee, yet so long as thou lookest not upon God as thy Portion, upon Christ as thy Saviour, and upon the Kingdom of Heaven as thy Eternal Inheritance, no wonder though thou weep, and go mourning from day to day! For 'tis only respect to God and Christ, to Heaven and Eternal Glory, as things wherein we our selves have an Interest, that can effectually comfort our Souls, and make us rejoyce with Joy unspeakable, and full of Glory.

SO that we then to look upon Heaven and Eternal Glory, as prepared for us in Particular, to look upon a Crown of Righteousness as laid up for us, and then we have respect indeed to the Recompence of the Reward! Though, Christian, thou canst not say Riches are thine, yet see that thou canst say Grace and Glory are thine, and that is much better. When once the Soul can say, though now I Sow in Tears, yet anon I shall Reap in Joy; though now I walk in Sackcloth, yet I shall shortly be cloathed upon with the White Robes of eternal Glory; though I be now Poor in this World, yet for all that, I am Rich in Faith, and Heir apparent to the most glorious Kingdom that ever eye beheld; though I now lie

amongſt the Pots, mourning like the *Doves* of the Valley, yet, looking towards Heaven, can ſay, above yonder Heavens muſt I dwell for ever; above yonder Heavens hath the Lord prepared for me a Crown of Righteouſneſs, a Manſion of eternal Glory, all fulneſs of Joy in his Preſence, and unperiſhing Pleaſures at his own Right Hand for evermore. When thus, I ſay, the Soul can Appropriate the Happineſs, the Glory, and the Royalties of the World to come, to it ſelf, then it hath a due reſpect to the Recompence of the Reward.

3. *SERIOUSLY to conſider of Heaven, and Glory, and often to be meditating upon them.* 'Tis not a ſudden motion, nor now and then a tranſient thought about eternal Life and Happineſs in another World, that will prove a Man to have due reſpect to the Recompence of the Reward: But there muſt be ſerious Thoughts, and fixed Meditations upon them, ſo that the Mind may be delightfully buſied about, and wholly taken up in the ſweet Contemplation of them. *Zacheus* being a Man of low Stature, could not ſee Chriſt, but by climbing up into the *Sycamore-Tree.* (*f*) Thus Chriſtians, unleſs you climb up into the high *Sycamore* of Heavenly Meditation; ſeriouſly fixing your Thoughts in all your Obedience upon that Crown, that Kingdom, that eternal weight of Glory, which God hath prepared for thoſe that love him, you can never have any due reſpect to the Recompence of the Reward.

WHEN God would have *Abraham* take a view of *Canaan*, he called him up into the Mountain of

(*f*) *Neceſſe eſt igitur in animo frequenter verſare cœleſtia, nemo enim quærit illud de quo non cogitat.* Davenant. in Coloſ. c. 3. v. 1. Pag. 244.

*Nebo,*

*Nebo*, to the top of *Pisgah*: So, would we ever take a Prospect of the Holy Land, the Promised *Canaan*, the Heavenly *Jerusalem*, as that which must be the Reward of all our Labours, the way is to go up unto the Mountain of *Nebo*, even to the highest *Pisgah* of Heavenly Meditations. Such is the Power of Holy Meditation, that it sets a Man upon the Shoar of Eternity, it carries him with *Paul* up into the Third Heaven, and brings him, notwithstanding any flaming Sword of Worldly opposition to keep him out, into the Paradise of God; so that now he can see the Beauties, taste the Pleasures, and clearly take a view of the Glories of the World to come. Whilst *Stephen* was stedfastly looking towards Heaven, he saw the Glory of God, and Christ, standing at his Right Hand: Thus Christians, we never get so full a Prospect of God, and Christ, and Eternal Glory, as when we seriously meditate Heaven, stedfastly fixing our thoughts on the World to come. We Read of *Elijah*, that he was carried up to Heaven in a fiery Chariot: Thus Holy Meditation, it would carry us above the Clouds, it would give us Possession of Heaven before we come there, and set us in the midst of all the Glory and Royalties of Eternal Life, as if they were already present. Heavenly thoughts are as so many steps towards our Eternal Rest: When by these therefore we Travel every day to the City of God, and delightfully walk therein; when every day we take, as it were, a turn or two in Paradise, seriously Meditating Heaven, together with the glory that shall shortly be revealed in us, then we have Respect indeed to the Recompence of the Reward.

4. *EARNESTLY to desire and long for it.* When we see so much of the Excellency, Worth, and Glory of the World to come, that we groan within ourselves,

ourſelves, deſiring with all our hearts to get out of theſe Houſes of Clay, and to be cloathed upon with our Houſe which is from Heaven, then we have reſpect to the Recompence of the Reward, 2. *Cor.* 5. 2. When *Paul* had once been wrapt up into the Third Heaven, and ſeen the Paradiſe of God, his Note was ever after, *I deſire to be diſſolved and to be with Chriſt*: Thus the Soul that hath a reſpect to the Recompence of the Reward, he hath been in the Heavenly Paradiſe, he hath taſted ſome Cluſters of *Canaan*, and therefore he cannot but long for more; he can never be ſoon enough with Chriſt, he can never ſoon enough get above the World, and Sin, and Temptations; he can never be ſoon enough with God in Glory; Oh! when ſhall it be? They that have the firſt Fruits of the Spirit, cannot chuſe but have their eyes always fixed upon the Recompence of the Reward, earneſtly deſiring the time of Harveſt, when they ſhall Reap a full Crop of Eternal Happineſs, and Glory in the Heavenly *Canaan*.

AS *Noah's Dove* was reſtleſs, finding no place whereupon to ſet the ſole of her foot, till ſhe came into the Ark: ſo, Chriſtians, if your eyes are rightly fixed upon the Recompence of the Reward, you will find your ſelves carried out after Heaven and Glory in a reſtleſs manner, and will never ſit down ſatisfyed, till you come to reſt in the Boſome of God's Eternal Love. Never, Chriſtians, did *Rachel* more long for Children, nor *David* for the Waters of *Bethlehem*, nor *Abſalom* to ſee the King's Face, than your Souls will long for the glorious Liberty of the Children of God, to be drinking the Waters of Life in the Heavenly Paradiſe, and to come to the Beatifical Viſion of God in Glory, where you ſhall ſee him Face to Face, in caſe you have an eye rightly fixed upon the Recompence of the Reward!

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THE Language of every Soul, whoſe eye is rightly fixed upon Heaven and Glory, it is like unto that of *Job*, ſpeaking forth his deſires after God, *Oh that I knew where to find him, that I might come even to his ſeat! Job* 23. 3. Such a Soul is impregnated with holy deſires and longings after God in Glory, and with theſe the Soul travels all the day long, crying out with the Church in the *Revelations*, as in pain to be delivered from under the bondage of Sin and Corruption, into Heavenly Glory.

GIVE the Soul Riches, give it Honours, give it all the Pleaſures that can be thought of to ravith the heart of a Carnal Man, yet having an eye rightly fixed upon the Recompence of Reward, in vain ſhall you ſeek, by theſe, to bribe it out of its holy deſires, and longings after God in Glory. For ſcorning and trampling upon them all, as unworthy to come in competition with God, it even breaketh through deſire after him, and can truly ſay of God, with holy *David*, *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee!* Pſal. 73. 25.

'TIS juſt with the Soul as with ſome Women in the time of their Impregnature, who if they ſee any thing, when they are with Child, that they have a mind to, they muſt have it, or elſe they will long and dye for it: Thus the Soul, that by Faith hath got a ſight of Heavenly Enjoyments; now the heart of ſuch a Soul it is ſet upon Heaven, and he muſt have Heaven, upon a Crown of Life, and he muſt have a Crown of Life, upon God and Chriſt, and Eternal Glory, and he muſt have them all together, or elſe (give him what you can) he will long and die unſatisfied!

THERE

THERE is ſo much of the Beauty, Lovelineſs, and Glory of Chriſt revealed to the Soul, in looking upon the Recompence of Reward, that now it grows impatient of living any longer without him, crying out, as ſhe did in another caſe; *Why are his Chariots ſo long in coming?* and, *Why tarry the wheels of his Chariots? When will my beloved make haſte, and be like a young Roe upon the Mountains of Spices?* When will the day break and the ſhadows fly away, that I may ſee my beloved in his Glory? When will he come to put an end to theſe days of Sin and Sorrow, that I may reſt for ever in the Boſome of his Eternal Love? When will he take me by the hand, and lead me out of the Wilderneſs of this World, into the Heavenly *Canaan?* When will he rebuke the Winds and the Seas, that will give me no reſt in this Troubleſome World, and ſet me ſafe on the Shoar of Eternal Happineſs? When will he deliver me from this Body of Death, and gather my Soul to the Spirits of Juſt Men made perfect? When will he take from me theſe Rags of Mortality, and cauſe me to be cloathed upon with an Houſe not made with hands, Eternal in the Heavens? When will he make me return and come to Sion with Songs, and everlaſting Joy upon my head? When will he cauſe me to obtain fulneſs of Joy and Gladneſs with him, in Eternal Manſions of Glory, that Sorrow, and Sin, and Sighing, being done away, I may be with the Lord for ever? Oh, when ſhall I once ſee that bleſſed day!

NOW, What is it, I beſeech you, after which your hearts do thus ſtrongly breathe, thus inſatiably thirſt, thus impatiently long? If Riches will not ſatisfy, but you muſt have a Treaſure in Heaven; if Worldly Honour will not ſatisfy, but you muſt have a Crown of Righteouſneſs from Chriſt himſelf; if Carnal Pleaſures will not ſatisfy, but you muſt have

that fulneſs of Joy which is in God's Preſence, and thoſe Pleaſures which are at his Right Hand for evermore; if, in a word, the Life that now is, will not ſatisfy, but you muſt, though you dye for it, go live for ever with Chriſt in Glory; why then, there is no doubt, Chriſtians, but with *Moſes*, you have an eye to the Recompence of Reward. For then our eye is rightly fixed upon the Recompence of Reward, when our Souls are carried out in ſtrong deſires after God, and Chriſt, and Eternal Glory, as our only Happineſs!

5. *TO be by the conſideration of it, exceedingly encouraged to diligence, and patient waiting upon God, in all the ways of Obedience, that whatſoever the Lord ſhall call us out to do or ſuffer, we may with chearfulneſs undergo it all.* This is that, I confeſs, which ſome will not endure, telling us that as we are to give, looking for nothing again, ſo we are to walk in all dutiful Obedience before God, doing and ſuffering whatever he calls us out to, without taking any incouragement at all thereto from the Recompence of Reward: But certainly the Holy Ghoſt hath given us, in Holy Writ, ſuch abundant ſatisfaction, concerning the lawfulneſs of taking incouragement from the Recompence of Reward, to follow hard after God in all the ways of Obedience, that no Chriſtian need perplex himſelf upon that account. (g) For is not this the great deſign of God, in making Promiſes of Life, Happineſs, and Eternal Glory to thoſe that obey him, thereby to incourage us to all dutiful and obedient walking before him. God hath tyed our Work and our Wages together, that expecting to

(g) *Juſtitiæ, operanti dabitur, Corona: Ne qui juſtitiam operetur, ſegneſcens oneri laboris ſuccumbat.*

receive

receive from him at death, the Wages of Eternal Glory, we might work the more chearfully for him all our life: And, that we may not look upon the way of Duty as tedious, nor count his Commandments grievous, he hath ſet up a Crown of Life at the end of Duty, and aſſured us, That in keeping his Commandments there is great Reward, *Pſal.* 19. 11.

GOD is not ſo auſtere a Task-maſter, as to envy his People their Comforts in a way of Duty; nor will he ever impute it to them, as their ruin, that in keeping his Commandments, they had an eye, for their own incouragement, to the Recompence of the Reward. And truly, if to be incouraged in a way of Obedience, by the Recompence of Reward, may be conſtrued a juſt forfeiture of a Mans ingenuity, as ſome would bear us in hand, I ſee not (for my part) how we ſhall be able to excuſe any of God's deareſt Children, no nor our Bleſſed Lord himſelf, but muſt conſeſs them to have been acted by a ſlaviſh and ſervile Spirit, (which yet to do, were the firſt-born of all horrid Blaſphemies.) For, though it ſhould have been written in Capital Letters, with a Pen pluckt from the wing of a glorious Seraphim, yet it could not have been more plain and legible, than the Holy Ghoſt hath already expreſſed it, that the moſt holy of all God's Children, our Bleſſed Redeemer himſelf not accepted, had an eye for their incouragement, in all the ways of Obedience, to the Recompence of the Reward.

WHAT elſe did holy *Moſes*, but incourage himſelf to ſuffer Affliction with God's People, by the conſideration of Life and eternal Glory in Heaven, prepared of God from Eternity, for all that Love him? Was not this alſo the Paradice of thoſe Primitive Martyrs, who took joyfully the ſpoiling of their Goods,

having this as their great Incouragement thereto, that they knew themſelves to have in Heaven, *a better, and more enduring Subſtance?* Heb. 10. 34.

THE like we may ſay of thoſe other Worthies, who ſcorned all earthly Injoyments, that their Perſecutors could offer, as Allurements to inſnare them, not accepting Deliverance from them upon any baſe and unrighteous Terms, but were endued with ſuch a Gallantry, and Chriſtian Reſolution, that rather than diſhonour God in the leaſt, rather than caſt a little Incenſe upon the Altar, in honour of the Idol, for the ſaving of their Lives, they would dye the Death, they would be Slain with the Edge of the Sword, they would be Stoned, they would be Burned, and Sawn aſunder, having this ſtrong and everlaſting Conſolation, incouraging them with Patience to undergo all this barbarous and inhumane Cruelty, that they hoped to obtain a better Reſurrection, *even a Reſurrection to Life, and eternal Glory, in the Kingdom of Heaven.* Heb. 11.

BUT waving theſe and the like Inſtances, I ſhall give you an Inſtance, againſt which, none can except, but thoſe whoſe proud Spirits would make them ſeem more Holy than Holineſs it ſelf, and that is of Our bleſſed Redeemer, concerning whom it is thus Written; *That for the Joy which was ſet before him, he endured the Croſs, deſpiſing the Shame.* Heb. 12. 2.

I ſhall not hence take occaſion to determine, whether the Sorrow, the Croſs, and the Humiliation of Chriſt, were the Meritorious Cauſe, or only the Antecedent of his Joy, his Crown, and his Exaltation at the Right Hand of God in Glory, as being wholly Excentrick to my preſent Deſign: But, let the deciſion of that famous Controverſy from this Text, be what

what it will, yet I think the Apoſtle's words do concludingly Evince thus much, That Chriſt having an eye to his Mediatory Glory, and Exaltation at God's Right Hand in Heaven, was incouraged thereby with Patience, to undergo that moſt execrable, painful, and ignominious Death of the Croſs, for our Sakes.

DO not then Queſtion the Lawfulneſs of this holy Practice any longer, but having an Eye ſtedfaſtly fixed upon the Recompence of the Reward, be incouraged thereby to all diligent and upright walking before God, in wayes of Obedience, whatever it coſt you.

IF the Men of the World, for your Integrity, Frown upon you, and hate you, let this incourage you to hold it faſt, that God himſelf will Smile upon you, and afford you his Loving kindneſs, which is better than Life. *(h)* If becauſe you cannot comply with the Men of the World, in their ſinful and ungodly Practiſes, they ſhould caſt you into Priſon, yet let this incourage you ſtill to keep cloſe with God, that he will ſhortly knock off your Fetters, and take you up into Manſions of eternal Glory. If you meet with any Croſs in Heaven's way, let this incourage you with Patience to undergo it, that e'er long you ſhall receive from Chriſt, a Crown of Righteouſneſs. If, in a word, any ſubtil Perſecutors, ſhould promiſe you injoyment of Life and Liberty, on condition that you will but comply with them, and do as they do, why, let the Hopes of obtaining a better Reſurrection, that

*(h) Affecit te aliquis ignominia? Quin tu ad eam ſuſpice gloriam, quæ repoſita eſt in cœlis. Jactura rerum tuarum adiiſti? Oculos impone fixius cœleſtibus divitijs. Patrione ſolo excluſus es? At patriam habes cœleſtem Hieruſalem.*

is to ſay, a Reſurrection to eternal Life and Glory, in the Kingdom of God; let this incourage you to ſcorn the motion, not accepting Deliverance from them, upon any ſuch diſhonourable, and unrighteous Terms: For, when for the Joy which is ſet before us, we can do any thing, part with any thing, and ſuffer any thing, with Patience, that God calls us to, chuſing rather to indure the moſt exquiſite Torments, than in the leaſt to Diſhonour our God, why, then we have an Eye indeed to the *Recompence of the Reward.*

6. *TO deſign in all your Obedience, the Salvation of your own Souls, making this the great end of your Lives, that at length you may attain to the full injoyment of God in Glory.* Here alſo I confeſs the Truth meets with ſome Adverſaries, who do tell us, That to make Heaven the end of our Duties, ſeeking in all our Obedience, our own Happineſs, our own Glory, our own Salvation, is Mercenary, and utterly inconſiſtent with the free Spirit of a Chriſtian: But the truth is, if we conſult holy Scripture, we ſhall find this Practice ſo far from being Mercenary, and inconſiſtent with the free Spirit of a Chriſtian, that he is unworthy the Name of a Chriſtian, who, in all his Obedience, and Performances, is not found ſo doing. For, if Chriſt himſelf hath Commanded us, *That we ſhould ſeek the Kingdom of God, and the Righteouſneſs thereof in the firſt place*: That we ſhould *lay up for our ſelves, a Treaſure in Heaven, not labouring for the Meats that Periſh, but for the Meat which ſhall endure to eternal Life*: How can we then count that Man a Chriſtian, who, deſpiſing the Authority of Chriſt, cares for none of theſe things, but careleſly goes on in a way of Duty, as if Heaven and Glory were not worth the looking after?

YOU

YOU may Believe it, *Sirs!* the main Errand upon which God ſent you into the World, was to work out not only his Glory, but your own *Salvation with fear and trembling*: And let me tell you, ſo inſeparably is the Glory of God, and your own Salvation, joined together, that you never Diſhonour God more, than when Salvation-work is neglected by you, and you begin to be unmindful of your own Happineſs.

GOD's Glory, I muſt confeſs, muſt be the Ultimate and Higheſt End of all our Obedience, as will farther be ſhewed you: But yet this hinders not, but that in all our Obedience we may deſign our own Happineſs, making the eternal Salvation of our immortal Souls, the great End, next unto God's Glory, of our Lives. For, *Subordinata non Pugnant*, is a ſure Maxim. We do never Oppoſe God's Glory, when we only make Heaven our End, and ſeek the Salvation of our own Souls, with a due Reſpect had unto his Glory.

THERE is indeed a Two-fold End, *Finis Operis, & Finis Operantis*; the End of the Work, and the End of him that Worketh: And though in ſome caſes, they are diverſe, if not contrary to one another, yet in the Caſe now ſpoken of, they are co-incident, and both of them materially the ſame thing. (*l*) For, not only doth the Scripture make Salvation the end of Faith and Obedience, but alſo of Chriſtians themſelves, Believing and Obeying the Lord, when it teaches them to *work out their own Salvation with fear and trembling*. 1. Pet. 1. 9. Phil. 2. 12.

(*l*) *Nam quis alius noſter eſt finis, niſi pervenire ad regnum cujus nullus eſt finis?* Auguſt. de Civit. Dei. lib. 22. cap. 70.

BE not therefore such enemies to your own Souls, as to neglect that Happiness, which God, in all your Obedience, would have you to look after, but now see that you make Heaven and eternal Glory the great end of your Life. Whilst others are designing to make themselves Rich, and Great, and Honourable in the World, Oh! let it be the grand design of your Souls to surprize Heaven, and to take, by an Holy Violence, the Kingdom of God, *Mat.* 11. 12.

IF, Christians, you would make a gain of Godliness, be sure then that by all holy and godly Conversation, you gain for yourselves, in Heaven, a Crown of Life. Rest not satisfied with the low and beggarly injoyments of this World, but now see that you set your Affections on things above, endeavouring to lay hold on eternal Life. Your present life is a flitting shadow, a vanishing bubble, a day, which, though never so pleasant, must yet have the dark Curtains of death drawn over it, and cannot be long; but the life which is to come, is a leaf never fading, a light ever shining, and such a day as shall know no evening. Tell me then, which is most rational, to seek after, that life, and those Pleasures which are lost almost as soon as found: or after that Life, and those unfadable Pleasures, which, being once found, can never be lost nor taken away from us, *Luke* 10. 42.

(*k*) LEARN now to prefer true Happiness before deceitful Riches, eternal Comforts before short injoyments, and those things that will prove everlastingly advantageous to your Souls, before the Pleasures of Sin, which are but for a Season. God doth not grudge

(*k*) *Præferantur vera falsis, æterna brevibus, utilia jucundis.* Lactant. de vero. Cult. c. 21. p. 123.

that

that you would ſeek your ſelves in his Service, only he would have you to ſeek after your ſelves, not in the Meat that periſheth, but in the Meat which ſhall endure to eternal Life, *John* 6. 27. There is a kind of holy Ambition, which our Bleſſed Lord hath not only allowed, but alſo exhorted us to, and that is, that we ſhould aim at, and ſeek after a Kingdom. Not an earthly Kingdom, from which we may ſoon fall; but an Heavenly Kingdom, which connot be ſhaken, wherein we ſhall reign with Chriſt for ever and ever. *Revel.* 22. 5. Here then is a whet-ſtone to diligence, and matter for our ambitious thoughts with warrant to be working upon. Earthly Princes, if under pretence of ſerving them, you ſeek to poſſeſs your ſelves of their Crowns and Kingdoms, will deal with you as Traytors; but the King of eternal Glory, he is never better pleaſed with you, than when, in ſerving him, you aim at a Crown of Life, indeavouring to get Poſſeſſion of the Kingdom of Heaven. For, then you have reſpect indeed, to the Recompence of the Reward, when, by patient continuance in well-doing, you ſeek for Glory, Honour and Immortality; and therefore you need not to doubt but God will ſhortly render unto you eternal Life, *Rom.* 2.

(*l*) THINK we therefore no Labour too much, no time too long, for the gaining of eternal Glory in the Kingdom of Heaven. If, upon uncertain hopes of a fading Kingdom, whoſe foundation is in the duſt, Men will take ſuch pains, laying all at ſtake, and hazarding, not only Liberty, but Life it ſelf; What ſhould we do then, but contemn the World, run the hazard of greateſt Sufferings, and move chearfully

(*l*) *Nullus labor durus, nullum tempus longum, quo æternitatis gloria comparatur.*

forward

forward in all the ways of Obedience, towards the Crown of eternal Life, towards a Kingdom that cannot be moved, towards a City that hath foundations, whose builder and maker is God? For, (*m*) who ever contemning the corruptible Enjoyments of this Life, shall aspire in the ways of Obedience after Heavenly Glory, why, God the Righteous Judge of all the World, will make such an one meet to be a partaker of the Inheritance of Saints in light, and will honour him at length with a Crown of Eternal Life. Whilst, Christians, you seek after, in the ways of Obedience, the Recompence of the Reward, why you have then a due respect unto it, and shall therefore in no case lose your Rewards.

THUS you see what it is to have respect to the Recompence of the Reward; you must stedfastly believe that there is a Reward for the Righteous; you must fiducially apply it to your selves, as that which you in particular, shall be Crowned with; you must often meditate upon, and be spending your Thoughts about Heavenly Glory; you must earnestly long after Life Eternal, desiring to be cloathed upon with your House which is from Heaven; you must take incouragement from the Glory that shall shortly be revealed in you, to keep close with God, in ways of Obedience, whatever it cost you; and you must also by patient continuance of well-doing, seek for Glory, Honour, and Immortality, making this the great end of your Lives, that you may work out your own Salvation with Fear and Trembling; and so doing, you need not doubt, but you have a due respect unto

(*m*) *Quisquis corruptelas terræ virtute calcaverit, arbiter ille summus et verax ad lucem, vitam quæ perpetuam susciabet.* Lact. de vit. Beat. ad finem.

Heavenly

Heavenly Glory, and have rightly fixed your eyes upon that eternal Recompence of Reward, which God hath ſet before you.

## CHAP. IV.

### *The Doctrine explain'd; further ſhewing how we muſt have reſpect, in our Obedience, to the Recompence of the Reward; In Six other Particulars.*

II. THAT which, according to the Method at firſt reſolved upon, comes next to be cleared, is; The manner how you are to have reſpect to the Recompence of the Reward; which, with all plainneſs, I ſhall endeavour to explicate in theſe ſubſequent Propoſitions.

1. *WE are to have reſpect, in our Obedience, to the Recompence of the Reward, not Principally, but Secondarily, and with due Subordination to God's Glory.* Heaven and Glory may be the ſubordinate ground and end of our Obedience; but they are not to be made the ſupream ground, nor the ultimate end of our Obedience. (*n*) We may eye them ſecondarily, and with ſubordination to God's Glory:

(*n*) *Mercedem oportet non ſpectari ut principale motivum, ſed deum ejuſque gloriam tanquam ultimum finem reſpiciendum, noſtram vero beatificam viſionem ut finem ſub fine: ideo enim appetere debemus mercedem beatitudinis, ut ſecurius et ardentius deum diligamus in æternum.* Davenant. Col. 1, 5. p. 4. 6.

but

but not primarily before, nor ſupreamely and above, the Glory of God.

GOD hath, indeed, ſo inſeperably conjoyned his own Glory and Man's Salvation together, that they cannot poſſibly be divided, nor put aſunder: but yet, as 'tis ſaid of them in the Reſurrection, God will have every thing in it's own order; we may intend the Salvation of our own Souls, making that an inferiour and ſubordinate end in our Obedience, however, that which we ought to make the ſupream, and the ultimate end of all, is the glory of God: For the glory of God (you muſt know) it's the greateſt good; 'tis the Perfection and united ſplendour of all the glorious Rayes of his other Attributes, infinitely ſurpaſſing the glory of all Created Excellencies, and therefore more to be preferred than the Salvation of the whole World; better all the World ſhould be Damned, and go to Hell for ever, than that God over all bleſſed for ever, ſhould not be Glorified. And truly, when we go about to ſubordinate the glory of God to our own Salvation, making eternal Life and Happineſs, our ultimate end, and God's Glory ſubſervient to that, we commit an act of the grandeſt Sacriledge, as doing what in us lyes, to take the Crown from God, and ſet it upon our own heads.

GOD is willing to give us Heaven, to give us Life and Immortality, with any thing that may conduce to our eternal Happineſs, but his own Glory; and that he profeſſeth he will not give to any other: The Benefit, the Comfort, the eternal Recompence of all our Obedience ſhall be our own, but the Glory and Praiſe, that doth wholly belong to God, and muſt more be regarded than our own Salvation. What *Pharoah* ſaid to *Joſeph*, having ſet him over all the Land of *Ægypt*, *In the Throne will I be greater than thou*,

*thou*, the like (methinks) God ſaith to us; Though I have ſet you over the works of my hands, vouchſafing you eternal Life and Happineſs, with all the good things of Heaven, that lye before you, yet on the Throne will I be greater than you, and my glory you muſt ſeek in the firſt place, endeavouring to ſet the Crown upon my head, *Gen.* 41. 40.

(*o*) 'TIS not ſufficient that in well doing we profeſs our ſelves willing, by the ſame act of Obedience, both to obtain for our ſelves the Recompence of Reward, and alſo to promote the glory of God; but we muſt here ſolicitouſly beware, that we make not the Recompence of Reward our ultimate end, giving that the preheminence of God's glory. For, where there are divers ends ſubordinate to each other, that which of it's own nature, is the moſt excellent, muſt always be accounted of in the firſt place, and moſt chiefly had regard unto.

(*p*) THE eye of the Soul (ſaith *Carthuſian*) in all our Obedience is rather to be fixed upon God's glory than our own Reward: and we ſhould rather

(*o*) *Neque hoc ſatis eſt, ut quis dixerit ſe velle rectè agendo, et præmium conſequi propoſitum, et deo eadem operâ parêre: videre autem oporteat, ne mercedi, et præmio primas partes dederit, quia ſemper inter fines ut earum quæque natura ſua præſtantior eſt, illa priori loco haberi debet.* Pet. Martyr in Lib. Jud.

(*p*) *Magis convertendus eſt oculus mentis ad dei honorem, quam ad propriam mercedem; potiuſque induci debemus ad bene agendum, ac patiendum ex divino amore, quam remunerationis deſiderio, aliter eſſemus mercenarij, non ſervi fideles, neque amici.* Carthuſian. in Locum.

be induced to do well, and to ſuffer, by an impulſe of divine Love, than by the deſire of a Recompence; otherwiſe we ſhould ſhew ourſelves to be Mercenaries, and neither faithful Friends, nor Servants. As they ſay of the Moon and Stars, they have an innate light of their own, but it's nothing in compariſon of that mutuatitious light which they receive from the Sun: So God's People, they have, and lawfully may have, an eye to their own Salvation in what they do, but that which they make the principal, and moſt noble end of all their Obedience, is the glory of God.

(*q*) THE Servant of the Lord (ſaith the devout *Granatenſis, Lib. de Perfect. Amoris dei. c.* 13. *p.* 156.) in what he doth, looks not ſo much at the Recompence of his good Works, as that every thing may be found in them conducing to the greateſt advancements of God's glory. Though then, Chriſtians, you may have an eye to your own Salvation, to eternal Happineſs, to the Recompence of Reward, making that the end of all your Obedience; yet remember, 'tis but an inferiour end: that which you ought to make the ultimate, and chiefeſt end of all, is the glory of God. If a Man ſhould ſtop at a *Colon*, and give over Reading there before he came to a *Full-point*, the Sentence would be imperfect: Thus, Chriſtians, your Salvation is but a Colon at firſt, God's glory is the Full-point; if therefore you ſtop at your own Salvation, not looking beyond it to the Glory of God, why, let me tell you, there is not one perfect Sentence to ſpeak for you in the whole contexture of all your Obedience, but they are every one of them imperfect,

(*q*) *Servus domini in rebus agendis, non tam intuetur ſucceſſum, et fructum operum, quam ut fiat in ipſis omne illud, quod ſpectat ad gloriam dei.*

and

and will ſignify nothing at all before God's Tribunal, when you ſhall come to read them as Evidences of your intereſt in Heaven and eternal Glory.

(r) GOD will not have us make the Miſtreſs wait on the Handmaid; make a Tabernacle, the Temple; make our own Salvation, which is but a ſecondary matter, our principal end, as if worthy to be valued more highly than the glory of God it ſelf, which yet is the moſt noble, and principal end of all. We never ſhoot ſo far beſide the mark, as when we aim more at our own Bleſſedneſs, than the glory of God, over all bleſſed for ever. In other miſcarriages we violate God's holy Law, but in this we violate his glorious Dignity, endeavouring, as much as in us lyes, to Un-god him, and Idolatrouſly to ſit down our-ſelves upon the Throne of his Glory. When ever therefore you are tempted with Sacrilegious hands to lay hold upon God's glory, preferring your own Salvation before that, why, repel the Temptation, as *Joſeph* once did the unchaſte importunity of his amorous Miſtreſs. The Lord hath commited all that he hath to my hand; there is none greater amongſt all his Creatures than my ſelf; the Lord hath given me his own Son out of his Boſome; he hath given me grace; he hath given me the hope of Life, of Heaven, and eternal Happineſs, neither hath he kept back any good thing from me, but his own glory, becauſe that only belongs to him: How then, ſhall I do this great wickedneſs? How ſhall I lay Sacriligious hands upon his glory? How ſhall I prefer my own Salvation, my own Life, my own Happineſs before it, and ſin againſt God?

(r) *Si ſalus noſtra famula, et gloria dei domina, non oportet poſteriori loco nos dominam ponere, ac famulam iniquo jure præferre.*

REMEMBER,

REMEMBER, Christians, though you may seek your selves, you may seek Heaven, and Life, and eternal Happiness, yet not in the first place, the honour of God, why that must lye next your heart, and the glory of God must be most in your eye, as not being a subordinate end, like your own Salvation, but the principal end of all. God's glory must be the *Terminus Reductivus*, to which all our Obedience must be reduced, as the ultimate end of it. Every Christian is a Spiritual Archer, and God's glory must be the mark that he shoots at. He is a Spiritual Traveller, and though he may take up his lodging at his own Salvation, yet God's glory must be the end of his Journey. He is, in a word, a Spiritual Navigator, and though he may cast forth the Anchor of hope at his own eternal Happiness, yet he is like to make Shipwreck of himself, if he go about to put in any where else for harbour, but at the fair haven of God's glory. As all the Rivers run into the Sea, and all the Lines meet in the Center; so all our actions, and all the Rivers of our own Happiness, they must meet together Concentring themselves in God's glory. And certainly, Christians, we never attain the end of our Faith, the Salvation of our Souls better, than when Faith and Salvation both are referred to the glory of God as their ultimate end. We never come sooner to that *Rest*, which remains for the People of God, than, when God's glory is made the Center, not only of the works which we do, but also of the *Rest* it self which we look for, as the eternal Reward of them. We are never (in a word) more sure to hit the mark of our own Salvation, than when we aim most directly at God's glory. For then your respect to the Recompence of Reward is such as God would have it to be, when you principally seek for Heaven, and eternal Glory, that God himself may thereby be glorified.

2. *WE are to have respect, in our Obedience, to the Recompence of the Reward, not singly, but jointly, and in conjunction with God's Glory.* If we may not principally have respect to Heaven, in our Obedience, preferring that before God's glory, much less may we think it lawful to make Heaven the sole end of our Obedience, not regarding, but wholly neglecting, his glory that prepared it. If we may not prefer our own Happiness before God's glory, much less may we wholly leave off the care of God's glory, and exclude it out of our thoughts, in seeking to make our selves happy. Since God, in seeing his own Glory, did also consult the Happiness, and eternal Salvation of our Souls, why, 'twere a point of the greatest ingratitude in the World, for us, in seeking our Salvation, not also to consult his Honour, endeavouring, that whilst we are saved, his Name may be glorified! 'Tis unlawful to Dogmatize that we must be willing to be damned, that God may be glorified, or else we are still but Hypocrites, and were never sufficiently humbled: but to be willing to have God himself dishonoured, and lose his glory, that we may be saved, is most wicked and abominable. For, betwixt the glory of God and our own Salvation, the Temptation is so strong and inseparable, that 'tis impossible for any Man, rightly to seek the Salvation of his own Soul, who doth not also intend, God's glory as his ultimate end. He that doth not take aim before he shoots can never hit the mark: So, Christians, if you only look at your selves, not taking, in all your Obedience, a right aim at God's glory, you can never hit the mark of your own Salvation. If you separate the Soul from the Body, it's no longer a living Creature, but a dead Carcass: Thus, if a due respect to God's glory, which is the very Soul of all our Obedience, be separated from the care, which we seem to have, of our own Salvation, it's no longer a living

Sacrifice, holy, and acceptable unto God, but a dead service that will nothing at all avail us to Life, and eternal Happiness.

THE Moon, when in the full, looking directly upon the Sun, is a glorious Creature, but if once the Earth interpose it self betwixt her and the Sun, she becomes a dark, obscure Body, of whom we may say, That there is no form, nor beauty, nor comeliness in her that we should desire her: Thus, Christians, whilst in our Obedience, we look directly upon God's glory, endeavouring to promote that, as well as our own Salvation, we are glorious in the Eyes of God; but if once we suffer self-ends to intercept, and wholly to shut out our respect to God's glory, we presently lose our beauty in God's eyes, and his Soul can no longer take pleasure in us. (s) Though then we do not amiss in having an eye to the reward, which God sets before us, whilst labouring in God's Works: yet, we must heedfully see to it, that we are, not only acted in ways of Obedience, by a desire to the Recompence of the Reward, but also, by a care to promote God's honour, and to glorify him. For, when we respect our selves, in what we do either alone, or above God, God hath no respect at all to us; nor will he ever Crown our Souls with eternal Happiness, in case we seek it alone, and not in the nearest conjunction with his glory.

THOUGH then, Christians, you may seek your own Happiness, yet be sure that you do it not singly

(s) *Etsi non injustè agimus intuendo mercedem a deo nobis oblatam, dum in bonis operibus laboramus: id tamen attentiùs videndum est, ne solum causâ oblati præmij commoveamur.* Pet. Martyr. Libr. Jud.

but

but joyntly, and in the neareſt conjunction with God's honour, endeavouring as well that God may be glorified, as that your own Souls may be ſaved. The Sun hath Heat as well as Light, and no Man can poſſibly ſeparate betwixt them: Thus we muſt not only have an earneſt deſire after our own happineſs, but muſt alſo endeavour, by the light of an holy Converſation, to glorify God, giving all diligence, that nothing may ſeparate betwixt a deſire of our own Salvation, and a care to promote God's glory in the ſeeking of it. God hath joyned his own glory, and our Salvation together; When, therefore, we eye them both, then we rightly have reſpect to the Recompence of Reward, ſo that God himſelf will now be glorified, and we ſhall be ſaved!

3. *WE are to have reſpect, in our Obedience, to the Recompence of the Reward, not mercenarily, thinking by any thing that we can do, or ſuffer, to merit it at God's hands, but filially expecting it, as the free gift of our Heavenly Father.* The firſt Covenant that ever God made with Mankind, was a Covenant of Works, and ever ſince we are naturally prone to be trading for Life and Salvation in that way; thinking to ſpin the Thred of our eternal Happineſs out of the bowels of our own good Works: But, unleſs we come off from that way, looking wholly for Heaven and Glory by a Covenant of Grace, we ſhall never have them, the Lord having reſolved to deny thoſe Heaven and Glory, who will not accept of them upon terms of Grace.

(*t*) GLORY is not the Wages of a Servant, but the Inheritance of a Son: So that we never have

(*t*) *Regnum Cœlorum non ſtipendium ſervorum, ſed filiorum hæreditas.* Calvin.

respect rightly to the Recompence of the Reward, till we look for it as the free bestowance of our Heavenly Father, and not as the purchase of our own good deservings. (*u*) The Church of *Rome*, will tell you, indeed, that you must Repent, and preform good Works, and walk in Obedience before God, and all this with an eye to eternal Happiness, as Wages for Work, and as that which you have dearly bought at the hands of God, with the Merits of your own Righteousness: But since that Blessed Apostle (*Rom.* 8. 18.) hath already pronounced all the Afflictions of this present Life, Martyrdom it self not excepted, too light to be put in the Ballance with that weight of glory, which abides God's People in the Life to come, What are all our Prayers, and Humiliations? What are all our good Works, and Religious Performances, that these should be counted worthy of, and fully commensurate, in equality of worth and dignity, to Eternal Happiness? (*w*) If by suffering and resisting unto Blood, and dying for Christ, we cannot deserve the Recompence of Eternal Glory, in vain then by obeying Christ, by doing for him, and by living to him, shall we think to Merit it. 'Twas a good saying of (*x*) *Anselme*, that though a Man should serve God never so fervently, for a Thousand Years together, yet

(*u*) *Non datur nobis merces ut mercenarijs, sed hæreditas ut filijs ex thesauris paternis.* Gravat. de Amor. Dei. pag. 20.

(*w*) *Superant certamina coronæ, non compatur cum laboribus, remunerationes: labor enim parvus est, sed magnum luc sciem speratur.* Theodoret.

(*x*) *Si homo mille annis serviret deo, etiam ferventissimè, non meretur ex condigno dimidiam diem esse in regno Cœlorum.* Anselm. de mentur. Cras. cap. 2.

should

ſhould he not thereby condignly Merit one half-days enjoyment of God in Heaven. And truly, Chriſtians, ſo vaſt is the diſproportion betwixt your Work, and the Reward of Eternal Life, which God hath promiſed, that if a Man ſhould have all the World given him for ſpeaking a word, it were nothing in compariſon of this. For betwixt a Temporal Obedience, and an Eternal Recompence, betwixt the work of a finite Creature, and that of unconceivable glory, which the infinitely Bleſſed God will beſtow upon you, What compariſon can you make? This made (*y*) *Chryſoſtom* affirm, That though the godly ſhould have done a whole Million of good Deeds, yet that ſuch a Crown of Life, that ſuch an Heaven of Happineſs, ſuch a Kingdom of Eternal Glory, ſuch tranſcendent Honour and Dignity, ſhould, for ſuch ſmall and pidling matters be given them, it is of God's free Grace, and not of due Debt. (*z*) The Recompence of Reward, given out by the hand of free Grace, doth ſo exceedingly abound, that it incomparably excelleth all humane Merit, and therefore to expect it upon the account of our own good deſervings, were nothing elſe but to go about, by a kind of Spiritual (*a*) Plunder, to

(*y*) Κἂν μυρία ὦσι πεποιηκότες, χάριτος ἐστὶν ἡ φιλοτιμία, τὸ ἀντὶ μικρῶν ἔτω καὶ ἐντελῶν οὐρανὸν τοσοῦτον καὶ βασιλείαν, καὶ τηλικαύτην αὐτοῖς δοθῆναι τιμήν. Chryſoſt. in Mat. Hom. 79.

(*z*) *Tantum ibi gratia divinæ retributionis exuberat, ut incomparabiliter at que ineffabiliter omne meritum quamvis bonæ et ex deo datæ humanæ voluntatis, et operationis excedat.* Fulgent. ad Monim. l. 1.

(*a*) *Nullum opus noſtrum æquale poteſt eſſe vitæ æternæ, neque illam largitur nobis deus ex juſtitia, ſed ex quadam liberalitate.* Durand. in 2 Sent. d. 28.

enrich our own good Works, and to enhance the price of them, by the Spoils of Heaven, and Glory it self. For, if by the Merits of our own Righteousness, we think to obtain the Crown of Eternal Life, we must first pluck from it the many rich (*b*) Jewels with which it is hung, otherwise, such is the Poverty and Imperfection, attending the best of our good Works, that they will never be able to reach the Price thereof. Besides, Christians, whatever we do or suffer for God, (*Luke* 17. 10.) it's no more than what we are obliged unto; and surely, in doing our duty, we can never lay the (*c*) Foundation of Merit for Eternal Glory: Nor may we think to make a Purchase of the New *Jerusalem*, by paying an old Score.

WOULD we ever Merit Heaven and Eternal Glory of God, we must present him with some acceptable (*d*) Services which we owe him not; but how shall we give him any thing wherein he hath not already a full propriety, when there is nothing that we are, or have, there is nothing that we can do, or suffer, in a way of Obedience, but is due unto God from us, by every kind of Right. Had we any thing of our own wherewith to come before the Lord, there might then be some ground of pretence for the Merit of

(*b*) *Illi namque beatæ vitæ in qua cum deo et de deo vivitur, nullus potest æquari labor, nulla opera comparari.* Gregor.

(*c*) Ἅπαντα ἅπερ ποιοῦμεν, ὀφειλῶν ποιοῦντες πληροῦμεν. Chrysost. ad Rom. Homil. 7.

(*d*) *Debemus enim deo, et nos ipsos, et nostra omnia.* Cham. Tom. 3. lib, 14. cap. 20 pag. 497.

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good Works: (*z*) But since all that we have is due to God, because it came from him, and bears his Image and Superscription upon it, we cannot rationally think it possible for us to Merit any thing thereby of God, unless we can think it rational, that God should be obliged, in point of Justice, by giving us one Mercy to give us another, by giving us Grace to put us at length in Possession of Eternal Glory. That whereby, Christians, you differ from others, from the vilest of Sinners, from the Damned themselves, that are now roaring out in Hell, is not of Merit, but of Grace; not of Debt, but a free Donative; 'tis nothing in your selves, but the free distinguishing love of God, dropping the Pearl of Grace into your heirts, whilst others are left to perish in their Sins, that hath made the difference. And surely by those graces which you freely receive from God, you may not think to Merit Life and Eternity of Glory at the hands of God. For certainly, whatever grace you have, it obligeth you to Duty, so that your Graces and your Obligations of Obedience to God, they grow up together; and the more grace you receive from God, the more deeply do you stand engaged to abound in the fruits of Righteousness towards God: How then can you once have a thought that that Grace and Holiness, which God hath freely wrought in you, and whereby he hath laid you under the strongest engagements, to all holy and upright walking before him, should make God your Debtor, obliging him, in point of Justice, to render you the Reward of eternal Glory? Indeed, to whomsoever the Lord gives Grace, he will also give Glory; and whomsoever he now makes Holy,

(*z*) *Ex gratia enim datur non solum justificatis vita bona: sed etiam glorificatis vita æterna.* Fulgent. ad Monim. l. 1. p. 18.

he will Crown them at length with Eternal Happiness: But this you must know, not an act of Justice founded upon Man's Merit, but an act of free Grace, bottomed upon the Remunerative goodness of God, in the Blood of Christ, *Rom.* 6. 23. (*f*) 'Tis an act of Justice in God to punish Sin, which is wholly our own, and purely Evil; and therefore Death is here called the Wages of Sin: But to Reward the good Works of Believers, which are neither their own, nor purely good, is an act of free Grace; and therefore we find the Apostle to exclude all opinion of Merit, calling Life Eternal, in this place, the gift of God. (*g*) So that we see, though it be of Justice that the Wicked are Punished; yet it is of Grace that the Righteous are Crowned. (*h*) And if it be of Grace, then not of any Merit in our own good Works: otherwise grace were no more grace, if not every way free and gratuitous. (*Rom.* 4. 4.) For how can we count it a point of grace to give a Man his due? Or what need he sue for Mercy, who requireth no more than his own at the hands of God? Admit but of Merit, and you leave no place of entrance for the grace of God: (*i*) So likewise the grace of God

(*f*) Εἰπὼν ὀψώνια ἁμαρτίας, ἐπὶ τῶν χρηστῶν οὐ τὴν αὐτὴν ἐτέρησε τάξιν· ὁ γὰρ εἶπεν ὁ μισθὸς τῶν κατορθωμάτων ὑμῶν· ἀλλὰ τὸ χάρισμα τοῦ θεοῦ δικαιοῦ ὅτι οὐκ οἰκοθεν ἀπηλλάγησαν οὐδὲ ὀφειλὴν ἀπέλαβον οὐδὲ ἀμοιβὴν καὶ ἀντίδοσιν πόνων, ἀλλὰ χάριτι ταῦτα πάντα ἐγένοντο. Chrysost.

(*g*) *Non dixit similiter stipendia justitiæ: quia non est antequam remuneratur in nobis; non enim nostro labore quæsita est.* Jerom.

(*h*) Καὶ οὗτοι δικαίως κολάζονται, κακεῖνοι κατὰ χάριν στεφανοῦνται. Chrysost.

(*i*) *Non est quo gratia intret ubi jam meritum occuparit.* Bernard. Cant. 67.

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in Christ, it leaves no place for the Merit of our good Works. For Grace and Merit are altogether inconsistent and mutually destructive one of another, *Rom.* 11. 6. So that if you pull down the Merit of good Works, you set up Grace; and if you go about to establish Merit, you do utterly destroy the Grace of God, and make it of none effect. Let us not then, Christians, look, in our Obedience, to have that of Debt, which God hath decreed to be of Grace; nor go about to seek Heaven and Glory by way of Purchase, which the Lord hath intended to be a Donative, and of free Gift. Whilst others trust to the Merit of their own good Works, let us wholly rely upon the free Grace of God in Christ Jesus, looking for the Recompence of Eternal Life, not from the Justice of a Judge, but from the Mercy of a Father; not from the worth and dignity of our own Performances, but from the free Bounty, and Remunerative Goodness of the Lord our Redeemer. You may do good Works, and walk in ways of Obedience, with an Eye to the Recompence of the Reward: But yet none of these things must be done with respect to the Meriting of Eternal Life by them. For though (as (*k*) *Chrysostome* sweetly saith) we had done ten thousand good deeds, yet it is of Grace that we must look to be saved, and of Loving-kindness, not of any desert in ourselves, that we must seek to obtain Eternal Glory. (*l*) We stand so infinitely indebted to the God of

(*k*) Κἂν μυρία ὦμεν κατωρθωκότες, ἀξιῶμεν χάριτι σωθῆναι, καὶ ἀπὸ φιλανθρωπίας τοῦτο λαβεῖν, ἐκ ἐξ ὀφειλῆς, τινὸς καὶ χρέος. Chrysost. Tom. 8. Serm. 15.

(*l*) *Totis licet animæ et corporis laboribus desudemus, totis licet obedientia viribus exerceamur, nihil tamen condignum merito pro cœlestibus bonis compensare, et offerre valebimus.* Euseb. Emissen. homil. 3. ad Monarch.

Heaven,